

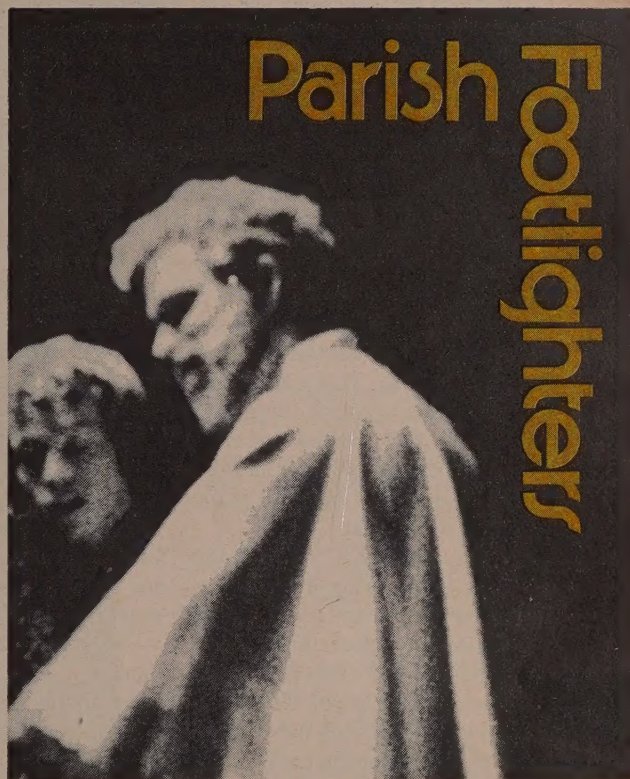
Drug abuse can be licked

THE Episcopalian

MAY, 1972



The Violence Rakers



Parish
Footlighters

**ST.
BRIDE'S
HIDDEN
PAST**

President-at-Large



Where does all the time go?



Time is the scarcest commodity we have. Think how little of it God has given us! And yet upon this short time our eternal life (now and forever) depends. That's why Jesus tells us we must account for every idle word we speak—not meaning that every careless thing we say is wrong in itself but the time we spend saying it is too important to throw away.

We have a great work to do in our time. God's work. Many evils to prevent, much danger to run through, many difficulties to master, many necessities to attend to, and much good to do.

Where does our time go? How much of it is spent in satisfying our physical needs? How many years before we come to any kind of maturity, and how many more before our maturity brings us any kind of wisdom? How many of our active years are wasted in bad life styles which have grown out of superficial education, poor examples, false principles, and bad company? And how much of even our wisest and best years have to be spent in necessary business and social civilities?

Even the hardest labor, most active business, and worldliest cares, however, can be God's work if we do them as stewards of the creation and servants of a great family of God.

No, work isn't the enemy of our time. It's the idling of our personal motors—killing time—being occupied with nothing. Temptations have to sneak up on a

busy mind, but an idle mind is wide open to them. An idle person is as useless to any purposes of God and man as if he were dead. He lives unconcerned among the changes and necessities of the world. All he does is kill time and use up the earth's resources. He's like a locust or a rat. Everything he does is either wasteful or destructive.

All of us are idle, one way or another, whether we know it or not. But there are ways of saving living-time for its proper eternal use.

—When you wake up, make a habit of thinking first of God and how He might want you to serve Him. At night also let Him close your eyes. Sleep as much as you need but no more—and just for fun get up early once in a while to see what a glorious thing a sunrise is.

—Make sure your job, whatever it is, is real work, not busy-work at nothing at all. (Nothing-work abounds, when you look into it.) Don't waste yourself, either, in work far below your abilities and opportunities, like Nero, who spent his imperial time in contests with fiddlers from all over his empire. Mismatched work like that is the disease of labor and the rust of time.

—Use your leisure well. Fill it full of refreshment and health and re-creation and the pleasures God gives you. Don't ever do anything just to kill time, and keep away from the kind of people who will be happy to help you kill it. You can't be wise about your time if you're

not wise about your choice of companions.

—Live simply. You could spend your whole life on the extras which you have come to take for necessities.

—Avoid curiosity and all inquiry into things which don't concern you. This doesn't mean we shouldn't keep track of our neighbors' necessities, but it does mean we shouldn't run around gossiping or sit at home listening to gossip. And—this is important because you can so easily get caught in them—avoid meetings which don't really accomplish anything and “social duties” which are nothing but fluff.

—Finally, and above all, keep at it. Redeem your time. If you've wasted the past, don't waste the present on remorse. Get on with it. Keep yourself on the track by frequently thinking of God and His purposes and your own best purposes which grow out of them. Get off by yourself now and then to think about what you really want your living-time to be like. There isn't much of it; use it well. ◀

Condensed, slightly re-arranged, and adapted from the seventeenth-century English of Jeremy Taylor.

Jeremy Taylor was chaplain to King Charles I before Charles' deposition and execution. His most famous works, Holy Living (from which this excerpt was taken) and Holy Dying, were written in his enforced retirement during the Cromwell era.

—M.M.

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—The Editors

TWO ON WITNESS

Commendations to *The Episcopalian* for a special report on "Indochina War: Witness in Kansas City," page 38, March issue.

Your reporting of the statement of priorities and direct quotes from the Ecumenical Witness meeting provides opportunities to help the participants at their next meeting.

Two objectives just don't go together: "Make the abolition of war and establishment of peace with justice a major concern until achieved."

"Insist that U.S. foreign policy support the right of any people to self-determination."

Doesn't that second objective sound dangerously like our stated reason for crossing the Pacific to Vietnam?

William Scott

Wichita Falls, Texas

I am disappointed that the 600 who met in Kansas City were not more inclusive in their condemnation of U.S. war policies. They should have also expressed indignation at our outrages against the Axis Powers [World War II] and at least the North's policy toward the South (self-determination) in 1861-1865.

Earl Owen

New Franklin, Mo.

BIT BY BIT

Good for Mrs. Lawrence. Her article, "Women's Lib, The Church: Compatible?" [March issue], is a sensitive commentary on the failure of the Church to fully accept women and their God-given talents.

However, she is in error when she gives the Episcopal Church credit for "the most noticeable change has been the ordination of a small number of women deacons" for there have been women in the diaconate in our communion for well over 80 years. General Convention at Houston did not create something new but merely recognized that which already existed. In the area of the ordained ministry there has been no change for women.

Frances Zielinski
Evanston, Ill.

TOUCHING ALL BASES

The article, "Young Ministers the Church Needs Now," in the February issue was for the most part excellent, a valid comment on the needs of ministry. Two glaring omissions came to mind as I read.

Among the tools of the minister was no mention of prayer. In fact, the only mention of prayer was a negative one to "prayers we know by heart." To neglect to mention prayer in an article which

describes the qualities needed by our future clergy is hard to believe.

Equally hard to believe is an article on the ordained ministry which neglects the distinctive functions of the priesthood. The qualities described in the article are needed in the laity as well as in the clergy, but our priests are also charged to "rightly and duly administer" the Sacraments.

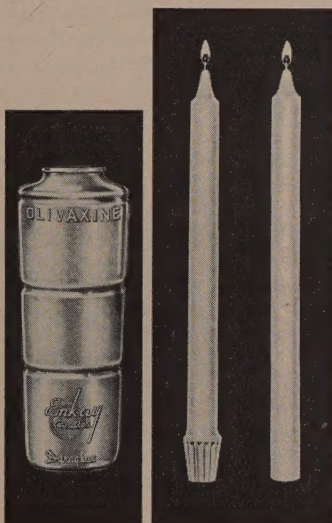
James T. Boston

Bremerton, Wash.

Continued on page 4

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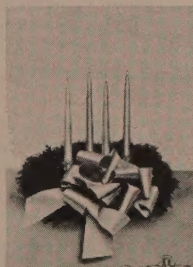
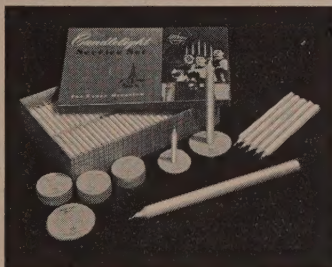
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Switchboard

Continued from page 3

ADD SOUTH CAROLINA

[In] the article on 1971 Diocesan Conventions, "New Harmony: Old Problems" in the March issue, the author states, "Young people were present and active at the conventions in Bethlehem, Central New York, Indianapolis, Maine, and Rochester." I should like to add that young people also actively participated in the 181st Annual Diocesan Convention of the Diocese of South Carolina. These were elected youth leaders. I feel it was partly due to our involvement there that convention lowered the parish voting age limit to 17, at the discretion of the individual parish.

Hopefully, as a result of this canonical change, the young people in this diocese can become more fully involved in the life of the Church today and ready themselves to become the Church of tomorrow.

Nell Furman
Bennetsville, S.C.

Coming in the next issue:

LET'S SAVE THE CHURCH!

Malcolm Boyd reports on his conversations with lay people

GROWING OLDER HURTS

A special section on aging in the United States

LITURGY FORUM

Where are the Christians who would follow Mary's fiat—be willing to do anything for Christ? Would you lay down your life for Him but refuse to endure a new liturgy? How could you stay away? Is the Book of Common Prayer the means or the end? Have you tried to view the new liturgy through the eyes of Christ? Can you be certain it is not His will?

Lorraine Cerk
Antioch, Ill.

I am distressed at the letters you have recently printed on Prayer Book Studies. Perhaps it would help Dianne Graves to know that I feel one reason someone started the whole revision could be that for years I (and surely many like me) have moved efficiently through the serv-

ice, knowing just what to say when and all the while noting words I questioned and doubting whether in all honesty I could repeat them. The new studies help me.

I did not have so much trouble with Mr. Erb's letter until I read of his concern for "good churchmen and churchwomen who find that in good conscience they can worship Almighty God in no other way than that set forth in the Book of Common Prayer." If it be true that our Prayer Book has become so crippling an instrument as that, let us proceed with all haste with studies that may set us free to worship our God through a variety of forms of service.

Peg McRory
Ashton, Md.

As is the case in so many significant issues, apparently only those who bitterly oppose revision of the Book of Common Prayer are bothering to take the time to write letters to editors. I think this is an unfortunate situation, for many persons, who have not carefully studied *Services for Trial Use*, who [are not] familiar with the history of the Christian Liturgy, and who are unacquainted with the renewed liturgical life of many Protestant bodies (as well as that of the Roman Communion), are being polarized by vehement denunciations of *Services for Trial Use* and by the near vindictiveness which has been aimed at the Liturgical Commission.

It seems to me that too many of the negative reactions have been arrived at by uninformed emotional opinions and not by prayerful study and actual experience. I am not dwelling on the form of liturgy as an end in itself, nor do I think that a radically revised "contemporary" liturgy is a "cure-all." I do know that many clergymen and lay persons have come to feel very much at home with Rite II and some of the other revised forms from *Services for Trial Use*. I suggest that more of these persons make their enthusiasm known. The Liturgical Commission is to be commended!

Allan J. Stiffleear
Somerville, Mass.

I have three thoughts concerning the Trial Liturgies:

1. I feel sad about all the trees chopped down to provide (now) temporary prayer books and the prospect of millions more pages later.

2. Trial Liturgies do a superb job of preventing our concentration upon God and the Holy sacrifice throughout the Communion services. Everyone from rector to youngest communicant is so

Continued on page 6

THE Episcopalian

continuing *Forth and The Spirit of Missions*
An independently-edited,
officially sponsored
monthly published by
The Episcopalian, Inc.,
upon authority of the
General Convention of
the Protestant Episcopal
Church in the
United States of America.

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Subscription service phone:
215-564-2010, ext. 29.

The Episcopalian, May, 1972
Vol. 137, No. 5

Published monthly by the Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103
35¢ a copy. \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional
mailing offices. SUBSCRIPTION ORDERS,
CHANGE OF ADDRESS, other circulation
correspondence should include old address
label and zip code number. ADVERTISING
OFFICES: 1930 Chestnut St., Philadelphia,
Pa. 19103; P.O. Box 667, Gettysburg, Pa.
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tions, Magazine Publishers' Association, Na-
tional Diocesan Press, Associated Church
Press, and Religious News Service. All postal
returns are to be sent to Box 2122, Phila-
delphia, Pa. 19103.

The Episcopalian

The first Interreligious Film Awards have gone to three current movies which dramatize the struggle for human freedom. They are: "Fiddler on the Roof," "One Day in the Life of Ivan Denisovich," and "The Garden of the Finzi-Continis." Joint sponsors of the citations are the film agencies of the National Council of Churches, the U.S. (Roman) Catholic Conference, and the Synagogue Council of America. These awards represent the first time all three religious groups have joined together to honor outstanding cinema.

In Ceylon 20 towns suffered traffic jams recently as Christians from six Ceylon Churches, committed to the new United Church of Lanka, marched in procession for services of Thanksgiving and Intercommunion. The services were held to affirm the decision to unite after 32 years of planning. Official inauguration ceremonies are set for Advent Sunday, 1972. The denominations involved are: the Church of Ceylon (Anglican), the Methodist Church, the Sri Lanka Baptist Sangamaya, the Presbyterian Church, the Church of Scotland, and the Jaffan Diocese of the Church of South India.

The worst is yet to come, at least statistically, according to E. Allen Kelley, editor of the 1972 "Episcopal Church Annual." Numbers of churches, baptisms, confirmations, church membership, and especially Sunday School enrollments continue the decline which began several years ago. In the light of a situation which will probably continue "for some years to come," Mr. Kelley called education and communication absolutely necessary "to restore the oneness and purpose of the Episcopal Church." The statistics show, however, that the numbers of Episcopal clergy are up over 15 percent in the last five years and parish day school enrollment is up 72 percent in 10 years. The "Annual" is published by Morehouse-Barlow Company, New York.

Virginia's annual diocesan council passed a resolution proposing a Special General Convention to deal only with Prayer Book revision. The resolution first asked the 1973 General Convention for two more years to study the "Services for Trial Use" and then said, "Permanent Prayer Book revision is so weighty a matter it should be the only agenda item of a General Convention called for that specific purpose."

The Rev. Peter Eldred-Evans, the Anglican vicar of St. John the Baptist, Bolas Magna, England, has asked the police to rid his garden of a parrot. The bird keeps him awake nights, squawking swear words. "We have no idea where it came from," said the harassed vicar. His 16-year-old daughter Elizabeth, added, "I have heard it say one or two very naughty words. I was rather shocked."

Many people update their wills, increase their insurance, get regular check-ups for their cars and annual physicals for themselves. Now a Baptist clergyman has suggested that married couples undergo annual "marriage check-ups." The Rev. Nathan Stone, associate pastor of Wilshire Baptist Church in Dallas, said, "My wife and I do that every year with a professionally trained Christian counselor. It really helps us clear the air and take preventive measures on problems. . .which may be developing." Mr. Stone offered the suggestion to participants at a recent Texas Baptist Christian Life Commission workshop.

Switchboard

Continued from page 4

busy fumbling around, switching pages, substituting unfamiliar phraseology for beloved words, he finds it difficult if not impossible to think about God, his soul, or the Gospel itself.

3. We could change or "modernize" Shakespeare, too, but what good would

it do? The tragedy is that while spiritual food is sought by young and old in the Church and a knowledge of the Gospel and God's grace by those uninformed *anywhere*, our churches are wasting precious time, *quibbling over words*.

*Priscilla W. Young
Wellsboro, Pa.*

I was baptized and confirmed in the so-called "low" tradition of the Church. Later I became a convert to Rome because I sought the Catholicism my par-

ish did not offer. Some 10 years later, after marriage and children, I returned to the faith of my parents and was fortunate to be able to offer my children a local parish which had called an Anglo-Catholic priest as rector.

Before the current revisions of the Roman Rite, the old Latin Mass had a meaning and mystery in its very celebration. If Rome, with its power, authority, and prestige could not bring about any real revival, how in God's Name are we going to do it? Most certainly not by abandoning the Book of Common Prayer or the King James Bible. The Anglican Church accomplished over 400 years ago what Rome is trying to do today. True, the English usage may be a bit archaic, but then so is Shakespeare and Johnson and even Burke.

Let's not try to change the Kalendar. The revisionists may call them what they will, but they are still Septuagesima, Sexagesima, and Quinquagesima Sundays. If the Sundays after Trinity were good enough for Archbishop Cranmer, they're good enough for me. It is good indeed to see the Feasts of Blessed Mary and St. Joseph have been added to the Church's year. We certainly need the powerful intercession of these Holy Ones if we are to survive.

*Edward L. Plank
New York, N.Y.*

We agree with Dianne Graves (Switchboard, March issue) 100 percent. They have spoiled our beautiful Communion service. Why? We are sure there are hundreds of Episcopalians who feel the same way about the change.

*Caro E. Canning
Freeport, Maine*



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CAN YOU HELP?

I am writing the official biography of the English church architect and craftsman, Sir Ninian Comper (1864-1960), some of whose best work was done for the Protestant Episcopal Church. He was also the designer of the Seabury Memorial in St. Andrew's Cathedral, Aberdeen.

I have been given access to his private papers and architectural records, and many of his friends have generously put letters from him at my disposal.

I should like to supplement this body of documents by further information about him from those who knew him or who have special knowledge of his work.

All letters and other documents will be copied and speedily returned.

*Anthony Symondson
35 St. Andrew's Hill
London, EC4, England*

The Episcopalian

THE Episcopalian

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The Violence Rakers

Does filmed horror reflect a new way of American Life? Or is it a cry for the Gospel? A movie critic looks beyond blood-splattered lenses for some answers.

On the huge, wide screen, two men wrestle for possession of a shotgun. It goes off. With a sudden camera switch to slow-motion and close-up appears the incredibly graphic imagery of what happens when exploding metal is impeded in its flight by bone and blood and living tissue. What was solid, fragments. Purplish-crimson flak spatters the screen, and a mass of what was human hurdles into a heap. Smoke rises from charred cloth and flesh.

It's Saturday night at the movies, and the violence has begun.

Whether it is blood and guts or an extra beating or two or maybe a little torture and rape, in movie house after movie house across the land scenes of graphic violence, like the one above from the currently popular *Straw Dogs*, are bathing the movie-going public in a wallow of gore.

The violence comes in a variety of forms. Some of it slides past in the guise of realism; some of it postures to significance as satire, a la *A Clockwork Orange* and *M*A*S*H*. Elsewhere—as in the James Bond film, *Diamonds are Forever*, and *The Godfather*—all pretense of message is dropped, and the violence comes on straight—to be enjoyed for itself as fun and fantasy for

the masses. But whatever its format, gore appears to be “in” on the American screen.

In some respects, of course, violence has never been off the American screen. The first mass medium film, *The Great Train Robbery*, included several shootings, beatings, and fist fights within its ten-to-twelve-minute span. The gangster films of the 1920's and 1930's filled the screen with spraying bullets, as did the westerns and war epics of later years. And the biggest box-office grosser of all time, *Gone With the Wind*, included some of the most memorable scenes of mass carnage and devastation ever produced.

But significant differences *do* appear between the current incarnations of violence on the screen and those past. The most easily identifiable difference is in degree.

Increasingly, acts of violence or brutality are portrayed on film in graphic, mind-blowing detail. Thus, while many films have included the horrors of inquisition or incidents of torture as part of their plots, few if any have ever come close to the gruesome explicitness of a recent Ken Russell film, *The Devils*, in which the viewer is treated to the sight

of a man's being burned to death. The skin on the victim's face blackens and chars, the fat boils and bursts. *That* kind of explicit violence has heretofore escaped the public screen.

Why are contemporary film makers so heavily into violence as a theme and explicit violence as a technique? There are several answers.

The obvious one is money: violence sells. The film industry long ago lost to television its role as purveyor of pleasurable pap for the masses. It can no longer put out innocuous films and make big money. After all, who would pay \$2.50 week after week to see *The Beverly Hillbillies* when he can get it for free?

To pull us out of our warm, cozy houses and away from our free entertainment to pay for their product, the film makers have to touch us in some pretty deep and important places. What moves us basically? According to psychologists, there's Sex, and Aggression, and Hunger. And short of offering us a free steak dinner, isn't that a good description of precisely what's available at your local movie theaters?

Beyond that, however, some deeper reasons exist for the current cinematic violence trend. They have to do with where we are as a people. Violence as a theme is simply an area, if not *the* area,

by Leonard Freeman

of vital concern to our current culture because of our apparent inability to control it in ourselves and in others. On both a personal and a social level the breakdown of restraint and reason as tools and guidelines for problem solving, and the resort to violence, is a horribly disturbing fact of life for modern humans. It is a frightening phenomenon. We want to know why it is happening and what to do about it. Film makers and other media people, sensitive to where people are, are stepping into the breach with their analyses of the "whys" of the situation.

A goodly number of current films, such as *A Clockwork Orange*, *Dirty Harry*, *Straw Dogs*, and *The Nightcomers*, therefore appear to be conscious attempts to explore the roots of violence. Although they differ in their analyses, they all coincide on one unfortunate fact. They include some of the most brutal film footage ever unleashed on the public.

Some film makers, like Sam Peckinpah, the director of *The Wild Bunch* and *Straw Dogs* (both of which include prolonged, slow-motion, close-up, blood-bath finales), see their use of explicit gore as a conscious tool in dealing with the violence issue. You rub people's noses in it so they may be repulsed by it; if you give people an overdose, they will get sick and swear off it.

I question, however, whether the overdone-violence technique actually accomplishes anything close to those purposes. Some people "swear off," all right, but they swear off films and continue with their day-to-day violence. Others, rather than swearing off, acquire a taste. A particularly disturbing trend is the emergence of a growing cult of violence-pornography. Quickie, pot-boiler films—such as *The Gore-Gore Girls*, *I Drink Your Blood*, and its charming sequel, *I Eat Your Skin*—are produced to satiate, tantalize, and otherwise capitalize upon the apparent new market for overt brutality.

Another claim for film violence is the catharsis it provides—a vehicle for tapping off some of the hostility and pressure of our frustration-laden society.

There is indeed a role for "safe" channels of pressure release in our society. But the jury is still out as to whether explicit film violence is in fact as harmless and safe as claimed. At what point, for example, does cinematic gore actually begin to shape and alter the viewer's perception—raping his or her senses into accepting a portrait of perversion as a vision of truth?

At least one attempt is being made to control the rush to "gruesome gulch." The Motion Picture Association of America's rating system has begun an

attempt to "police" its industry by granting ratings on the basis of violence as well as sex. According to Mr. James Bouras of the MPAA's New York office, several major motion pictures were given an R rating (down from an initial X rating) only after a number of explicit and prolonged scenes of brutality were deleted. Since an X rating actually does inhibit attendance by a significant segment of the buying public (those under 18) and has distinct repercussions on where a film will be shown, such action does provide economic pressures on



A peaceful scene from *The Godfather*

film makers to exercise some restraint.

Beyond this, little is being done. But before we rush to figure out "things-to-do," we perhaps should stop and explore more carefully what this film trend is telling us *and* why we want to squelch it.

Three major themes are coming through in film violence—themes which should be of particular interest for us Christians. One is disillusionment with ourselves—with man as an individual; the second is disillusionment and frustration with our society; and the third is a sense of hopelessness.

Disillusionment with ourselves is powerfully evident in several films, notably *A Clockwork Orange* and *Straw Dogs*. The liberal-humanist vision of man as essentially good has been knocked cock-eyed.

Stanley Kubrick, the director of *Clockwork*, has proclaimed loud and long his belief that something in man himself lies at the root of his violence. He sees man as "an ignoble savage—brutal, silly, weak—unable to be objective about anything where his own interests are involved."

Sam Peckinpah, in *Straw Dogs*, unveils the "beast" in an apparently passive and peaceful human being. He implies that some kind of territorial imperative about the home brings it out. He clearly thinks the primitive killer in all of us is waiting to surface no matter how civilized we think we are. And once it has surfaced, we, like the *Straw Dogs* hero, find we "don't know [our] way back home."

In one sense, we have here a rediscovery of original sin by a culture which thought it had outgrown such primitive notions of reality. From our flight into Camelot on the "Wings of Man," and the notion "there is no such thing as a bad boy," we are being brought down hard.

Other films reflect disillusionment with the promise of society, its indictment as the warping source of our violence. *Dirty Harry*, nominally a slick Clint Eastwood detective thriller, does a masterful job of laying out liberal society's inability to deal effectively with primitive man. As Harry goes out to track down a psychopathic killer, his superior tells him, "Remember, he's not

an animal." In its refusal to deal with man as he really is—in fact, an animal—society renders itself impotent to deal effectively with animal violence.

Kubrick's *Clockwork* views society as being as corrupt as the individual. Society is merely a group of corrupt individuals, without even the restraints of individual conscience.

While this despairing view of man and his society may sound awfully close to Christian statements about original sin, one important and significant difference exists. The secular film version, unhooked from any Christian roots, has no Gospel—no hope. When modern man bought into the humanist ideal and wrote off the transcendent God for all except the most highly domesticated "religious" purposes, he bought himself into a closed system.

With the failure of both the individual and society, we have no place to go. The new model doesn't work, and we're mad as hell.

"I'll have an answer, or I'll have blood," screams old Tom in *Straw Dogs*. And we yell right along with him. Since our closed secular model doesn't and can't provide any final answers, we get blood every time.

Thus, the third hard, cold fact about contemporary film violence: it is without hope. The old westerns and detective stories had plenty of falling bodies. But these films appealed primarily to your hopes—hopes for the white-hatted hero or for the triumph of good over evil. In contemporary films the pointless violence occurs in ever-widening circles which go nowhere. No one survives physically or psychologically. By film's end everyone is either destroyed or corrupted.

With these thoughts in mind, we must be honest in asking ourselves *why* we want to do something about film violence. Are we again trying to ignore original sin? To deny that man has a basically aggressive nature and a need to channel or sublimate it? In trying to eliminate or censor film violence, are we simply trying to deny that ugly part of ourselves rather than deal with it?

Once we've faced up to that, however, we have at least one practical reason for working to delimit the level of explicit brutality acceptable on film.

Most communications experts agree a point exists beyond which video media actually begin to support, encourage, and, to some extent, "create" feelings. Video technology and artistry *do* possess the power to stimulate and motivate us to action, to tap into our otherwise dormant parts, thereby creating needs of which we were previously unaware.

The film maker should have the right to shock us and to communicate his message with power but not the right to tyrannize us with a technology which we cannot handle. In an effort to achieve a balance, we could support study of guidelines to determine the point at which our video technology crosses from "openness" to "manipulation"—and make some effort to see such data is used.

But these steps work at the symptom level. We Christians are uniquely able to do some things before that.

The reasons for violence—in films and on our streets—have to do with underlying disillusionment and despair about ourselves, our society, and our hopes.

In a sense reel violence, as a reflection of real violence, is a cry for the Gospel. The Gospel alone can lighten man's dark portrait, and it can do so with a hope which does not deny anything about man.

For Christians, original sin and man's apparent inability to save himself are not exactly joyful news. "If that's all there is," as Peggy Lee says, then we really are the most miserable of creatures.

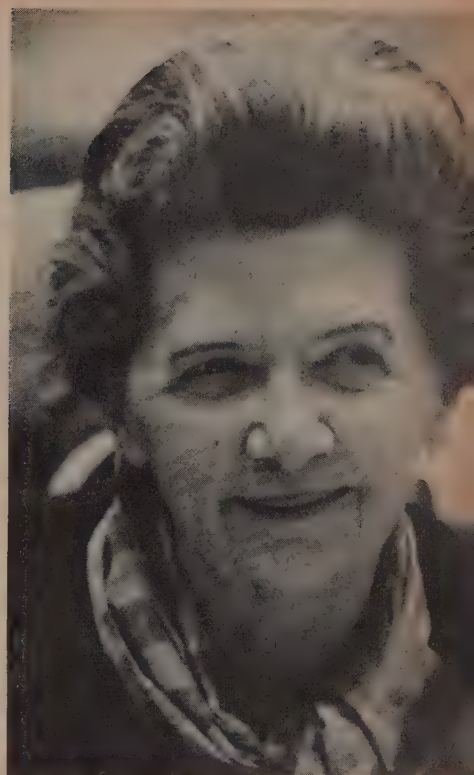
But that is *not* all there is. For Christians, original sin is just the set-up for the Gospel, the good news of concrete hope.

For the closed system of secular society, unfortunately, the message stops with sin. The players bat the ball back and forth—first the individual blames society, then society blames the individual—but the end result is nothing.

Christians have some powerful inputs to offer amid the disillusionment and despair which film violence bespeaks—insights into the nature of man and the hope of God in Christ. We must neither overlook nor underplay the Gospel and the hope. ◀

CYNTHIA WEDEL:

President-at-Large



Approach Cynthia Wedel with a preconceived notion, and you come away happily refreshed. Trying to force her into somebody's stereotype is a little like quoting the Bible to prove a private point of view. Someone always comes along with another reference to shoot holes in your argument.

Say she is an optimist, a Pollyanna, and then remember the tough positions she has taken on issues like an end to the war in Vietnam, the abolition of capital punishment, and the rights of poor and black people to demonstrate peacefully.

Say she's a militant women's liberation advocate, and then hear her tell you she likes being called "Ted Wedel's wife."

Decide she really is just a woman who happens to be in power and who doesn't believe all this stuff about equality for women, and then listen to her talk about the Church's role in freeing both men and women from "enslaving stereotypes into which the American culture locks them."

Say she can't help but be a public person, all things to all persons, making as many speeches as she does, meeting as many people, and then be taken sharply aback when she remembers you after having met you only once three years before.

All of which proves, of course, how much of an individualist Cynthia Wedel is. She exhorts people to follow her lead but believes every person has a right to her or his own identity.

Born in Dearborn, Michigan, she earned a masters degree before beginning ten years of professional work with the Episcopal Church. She was one

of the first church people to conduct leadership training sessions, where many Episcopalians met her.

In 1955 she began a long association with the National Council of Churches, holding several top posts, including vice-president. She also helped get interfaith encounters, called Living Room Dialogues, off the ground.

In December, 1969, she was elected President of the National Council of Churches, the first woman to hold that position.

While working at Executive Council in the 1930's, she met and married—in the old Church House chapel—the Rev. Canon Theodore O. Wedel, who was later to become Warden of the College of Preachers, Harry Emerson Fosdick visiting professor at Union Théological Seminary, and President of General Convention's House of Deputies. This delightful partnership of minds and talents was to enrich thousands in the years to come.

In June, 1969, Cynthia Wedel resigned her job as associate general secretary of NCC when her husband suffered a serious illness. They then moved to Goodwin House, Alexandria, Virginia. Her remarkable and redoubtable Ted, sixteen years her senior, died in 1970.

Observers caught a glimpse of Cynthia Wedel's limitless energy when, within days of her 1954 election as Triennial Presiding Officer and her departure for a trip to Europe, she completed an exhaustive, ten-hours-a-day, seven-day examination for her Ph.D. in psychology at George Washington University. "She is the only person I know who got an

earned Ph.D. while leading such an active life," says Dr. Marion Kelleran, professor at Virginia Theological Seminary and long-time friend.

She maintains this stamina in 1972, holding not only the position of NCC President but also a full-time post as associate director of the Center for a Voluntary Society, a job which varies from finding speakers for groups all over the country, to helping Common Cause set up local volunteer agencies, to consulting with two Minnesota hospitals about to merge two large groups of volunteers. In addition she heads the Church Executive Development Board which trains church executives.

On to the Crusades

Dr. Wedel, 63, opens some of her many speaking engagements with a story her husband liked: A teacher asked members of her class to pick some time in history in which they would have liked to live and tell why. One little boy said he would like to have lived during the Crusades. When asked why, he said, "Because I believe in God and I like to travel."

Mrs. Wedel thinks that sums up her

by Judy Mathe Foley

life quite well and muses, "Now if my belief in God just lasts as long as my love for travel!" There's no evidence either is faltering.

Taking on what has to be one of the world's most demanding volunteer positions as head of that thirty-three communion coalition called the National Council of Churches, Dr. Wedel brings her own formidable gifts to the office. Though her only required duty is to preside at NCC board meetings, in her first year she logged approximately 125,000 miles, appearing at 145 engagements for which she receives no salary.

At each engagement she gives her all, delivering her talks in a distinctive, rapid-fire, breathless voice, packing more into a thirty-minute speech than others do in an hour. All the while she maintains a self-effacing, good-natured view of her own importance. At a recent Executive Council meeting she was given a standing ovation. "Thanks, I appreciate that," she said, "and I think you all needed the stretch."

She doesn't shy away from hostile groups; she encourages them. In April, 1970, she told a seminar on legislation in Washington, D. C., "We need people who know what they believe and why and who don't get upset when challenged. . . . Our Churches are made up of imperfect people having differences of opinion, and conflict is almost inevitable. . . . Harmony is not always a useful goal."

To free people to ask hostile questions, she begins question and answer periods with: "I know you wouldn't be here today if you weren't friendly toward the National Council of Churches, but if you have friends who are unfriendly and have questions, please feel free to ask them. I'll understand you're asking for a friend."

"This job gives me a chance to be a mediator, the role I like best," she says. Her past training and her personality make her a master of the task. Few other churchwomen—with the possible exception of her colleague, Lois Stair, Moderator of the United Presbyterian Church in the U.S.A.—have been in the thick of things as often as Cynthia Wedel has in the past few years.

Being near the eye of the storm began with her election as President of the NCC. All the upheavals inherent in the Church of the 1970's were brought to bear at a tumultuous meeting in Detroit

in late 1969. Young people pressed their demands; the issues of war and peace were bitterly fought; and black and white confrontations were so frequent as to make it necessary to scrap much of the planned agenda. This situation came to a head over the election of a President. A black group offered the candidacy of Dr. Albert Cleague of Detroit; the nominating committee's choice was Dr. Wedel.

Under tremendous pressure to back down in favor of the black candidate, Dr. Wedel stood her ground. At a luncheon meeting called to hear both nominees, Cynthia Wedel said, "I don't take this personally. It is a classic struggle between two minorities—women and blacks." She added, however, that she didn't think the NCC should become "a one-program agency" and said her opposition's candidacy meant the Council would deal only with social action.

"I remember the tremendous poise and charm she exhibited when people on both sides tried to get her ruffled," says Dr. Edwin Espy, NCC general secretary, "but they never succeeded. She was always the master."

Dr. Wedel won overwhelmingly, but this was the first time in its 20-year history the Council had a divided ballot. Wounds remained. In a news conference after the election, Dr. Wedel said, "It may hurt when hard feelings are expressed, but it's better to bring them into the open so we can listen and respond." She promised to do all she

could to heal the racial breach and demonstrate her own commitment to vigorous church action on behalf of minorities.

The election was one example of cool-headed thinking under pressure. Another, more unpleasant, experience revealed it again. In July, 1971, Dr. Wedel was descending in a hotel elevator to have breakfast prior to an appearance on the *Today* show. She got on at the fifteenth floor and at the fourteenth was joined by a man who pushed the button for the tenth. When the door opened there, he pulled a knife and ordered Dr. Wedel to get out.

He had apparently done his homework well because that floor was being renovated and no one was in sight. He took her into one of the empty bedrooms, tied her hands, made her sit in a corner, and rifled through her pocket-book.

Then he went to the window and cut the curtain cords. "That's when I really got terrified," Dr. Wedel recalls, "because I figured: 'He's already tied my hands; what's he going to do now, strangle me?'"

But he simply tied her hands tighter and left.

She freed one hand from the tethers. "He wasn't a very good boy scout," she laughs now. With acute presence of mind she went to the door and locked it to prevent him from returning.

She then collected her belongings (later finding only her money was missing), cautiously opened the door, looked around, and raced for the elevator. After reporting the incident to the manager and talking to the police, she went on the *Today* show for her interview, never mentioning the robbery.

Teacher from the Pew

Witnessing for women has been an important part of Dr. Wedel's life. Author of five books on women and the Church and past president of the twelve million-member Church Women United, she takes the responsibility seriously.

"I don't have a definition of women's liberation," says this woman who's been living it all her life. "But it means women are now catching up with what's happening in the world. People are gradually beginning to see people as people, getting away from the stereotypes. . . .

"Women grow up with inferiority complexes in our society. It has bad ef-



The Wedels compare notes at the WCC's Third Assembly in New Delhi, 1961.

FORDHAM



Father Michael P. Walsh (right), President of Fordham University, New York, assists NCC President Wedel in donning her hood after she received the honorary degree of doctor of humane letters from the Roman Catholic school.

fects on them and their children. They must be allowed to be themselves, and the Church can help in this. For some, it takes consciousness raising groups. For others it may be continuing education and career planning. . . . Women's societies in the Church have provided a protected place to develop leadership. Look at the top women in many of those organizations and you will see women who are extremely confident and competent. You get confidence by having successful experiences."

Cynthia Wedel has committed so much of her life to church work and has such a strong personal faith that one must ask the obvious: "Would you, had it been possible, have been ordained?"

"I doubt it, in view of my life pattern. In college I did not prepare for church work. I was preparing to be a teacher. It's hard to imagine, of course, because it was so far beyond the realm of the possible then, but I never felt a call."

Though hardly a Sunday goes by that Dr. Wedel is not in at least one pulpit, she shakes herself every time she does it, finding it hard to believe she is really preaching.

So Cynthia Wedel remains a teacher and a preacher without ordination, and her ministry has its own flavor. During a coffee hour after a sermon at the Church of the Epiphany, New York City, Dr. Wedel explained to some women who wondered why she hadn't marched in the processional: "I feel if you're a lay person, you should participate in the service as a lay person. So I like to sit in the congregation and get up when it's time to speak."

With such a clear sense of her own identity, it is not surprising she is not upset when men introduce her—as they do all over the country—as "Ted Wedel's wife" or "the wife of the man who taught me to appreciate Kierkegaard."

"I love it," she says. "I, myself, feel so strongly that nine-tenths of what I can do he taught me. We had such a wonderful relationship. And, of course, I like to have people remember him."

Cynthia Wedel is a whole person—not a female person or a male imitator. As an extension of her attitude about people, she believes it necessary for women to gain identity. In 1968 she became the first woman to preach from the pulpit of New York City's Riverside Church. It was Mother's Day, and she spoke on a

"feminine" topic, "Love, 1968," but the speech was hardly "hearts and flowers."

"We of the white majority in this land have practiced a kind of paternalistic love toward minority groups. . . . Can we be humble enough to realize [our black friends are now angry with us] because we have not loved them enough to accord them the freedom and opportunity to make their own decisions?"

Hard-hitting subjects expressed in a gentle way are Dr. Wedel's special forte. "I'm sometimes embarrassed," she says, "because women come up to me after a speech and say, 'You're the first person I've heard talk about women's liberation that didn't make me mad.' I guess it's because of my age. I've never been discriminated against so it's hard for me to be militant. But I try to understand the reasons women are militant and listen to them."

Listening to the angry vanguard, digesting the message, and then relaying it to those who haven't heard or are threatened by it is Cynthia Wedel's unique gift. "For my money she's one

of the country's ten-talent people," says her friend Dr. Kelleran. "And she is the most non-threatening person, both to men and women. Partly [because] there are no competitors."

Also partly because Dr. Wedel maintains a strong, personal, unshakeable optimism—an optimism rooted in faith. The Good News of the Gospel is her constant theme.

In a recent sermon she urged on her audience the mediator role she plays so well: "The ministry of reconciliation could be one of the most important things. . . in our day. . . . The Christian Gospel came crashing into a world where people were afraid of God's wrath. God sacrificed His Son so we don't have to do it again. . . . This is the background for our ministry of reconciliation. From now on we never have to be afraid of anything. God is in charge. It's a glorious Gospel."

She brings this same optimism to her role as President of the National Council. In her many speeches on the NCC, she outlines a long history of conflict,

Continued on page 36

Beyond an Anglican Beachhead



The Anglican Church in Nicaragua: a bishop and eight priests, six of them Nicaraguans. Nine catechists and two lay readers. Fourteen congregations, with some 3,000 members, most of whom are English-speaking people of West Indian descent, living on the Caribbean coast (see April issue).

Small? Yes. Any future? Si.

Next Sunday morning, only two Spanish-language services will be held in the fourteen Episcopal congregations of this Central American republic. The rest will be in English.

This fact has generated criticism from those who feel that all Christian work in Spanish America should be conducted in Spanish. Good point in mission theory—not so good in practice.

Eventually all services will be in Spanish—not because the Church is moving slowly but because the Nicaraguans who are Episcopalians are moving slowly toward speaking Spanish.

After all, of the 3,000 Episcopalians in Nicaragua, most are of West Indian Anglican background. Anything but an English-speaking ministry would be preposterous at the moment, except done transitionally.

A recent confirmation at St. Mark's, Bluefields, on the country's East (Caribbean) Coast, illustrates this. A young person ready for confirmation goes to public school where instruction is in Spanish. At home, his family speaks English or Miskito Indian and has for generations. So the introduction of Spanish into services can only be relevant to this Church as these young people become members. Thus, the Rev. Juan Ordonez holds confirmation classes in Spanish. Then the Bishop, the Rt. Rev. G. Edward Haynsworth, and Father Ordonez splice a Spanish language confirmation into an otherwise English service.

The future is something else again. A

government census in 1970 located Anglicans in several cities in Nicaragua where the Church is not represented in any way. Were it to be, Spanish would be the appropriate tongue. "But to begin work in these places," sighs Bishop Haynsworth, "I need ten more priests. And even if I had them, we've no resources to support them."

Todos los Santos (All Saints'), in Managua, Nicaragua's capital city, is one of the places where worship in Spanish makes sense. It's a beautiful new structure built into the diocesan center. Here Spanish services are conducted by a recently-ordained Nicaraguan priest, the Rev. Willie Muniz.

A hired bus goes around the city on Sunday mornings, collecting some thirty Episcopalians who could not otherwise get to church. The balance of the congregation, usually over a hundred persons, are Nicaraguans and foreigners more used to Spanish than their coastal coreligionists.

On the other hand, worship in English seems perfect for the moment at St. Francis', Managua, where most members are East Coasters. A self-supporting parish, St. Francis' actually has two congregations, one Nicaraguan Anglican and one interdenominational Union.

Their priest, the Rev. Richard Southworth, is a U. S. Episcopalian who must remember to switch from clerical collar to tie for the Union service, and to switch from "trespasses" to "debts" for the Lord's Prayer. A combined Sunday school meets between separate services.

"St. Francis' is an example of one way we can have self-supporting churches," comments Bishop Haynsworth. "Most parishes can only afford half of a clergyman's salary—even the incredibly low salaries we must pay. Either he must earn the other half outside the Church or combine with another congregation which will pay the other half. But

let's not minimize the difficulties of these mergers. Tiny frictions can grow into real irritants."

Also in Managua is St. Luke's Service Center, the "progressive edge of our community development work in the city." In addition to the present medical work and family planning program, the Center is beginning to deal with two other urgent urban needs: work with alcoholism and drug addiction.

St. Luke's Board recently held a press conference which received good coverage in the two local dailies. They challenged Nicaragua's business community to support the building program. UTO money has enabled them to buy a good, well-located site, and some funds are available for commencing the building for which plans have already been drawn. The Center's work is handled by professionals, with some volunteers

assisting.

Since last month's report on the Church's mission in rural East Coast Nicaragua ("Growing a Church by the Pearl Lagoon," page 18), community development there has been given a boost by joint action of the Church and the national Nicaraguan Foundation for Development (FUNDE).

With the help of Peace Corps volunteers, cooperatives are being formed, beginning in Tasbapouni, to enable the coastal people to get better returns for their products and to use the profits to better their own communities. Copra—dried coconut fiber—now is bringing a good price, and everyone in Tasbapouni is working like a beaver to take advantage of it.

Similar co-ops are projected in other villages for poultry, rice, and, maybe later, cattle. Eventually the plan will extend to all the

East Coast villages. The significant thing about FUNDE is half of its support comes from Nicaraguan businesses.

To deal with the urgent health problems, a British volunteer nurse, supported by the Anglican Church of Canada for one year, will carry out an extensive basic health program in the villages. The second year her salary will be paid by Nicaragua's Public Health Service, and she will be responsible for training local health technicians who will work under a doctor in Bluefields. Also arriving in the area is an anthropologist and his field assistant. They will do a nutrition study in some of the more remote villages.

Bishop Haynsworth, who relayed the news to us, was jubilant. "We steadfastly believe this kind of community development is a natural consequence of our commitment to the Gospel." ◀

NICARAGUA'S LATE LIZ

Raitipura is a small village in the Pearl Lagoon, that huge, rambling, inland body of water near Nicaragua's East Coast. From Raitipura a small but determined Indian woman named Liz made her way by dug-out canoe to the door of the rectory in Bluefields. The Rev. Larry Walton, missionary in the Pearl Lagoon in the 1960's, tells her story:

"The year was 1916, and the Moravian missions were enforcing a tight no-baptism policy toward the children of unmarried parents. Liz was unmarried, like everyone else in Raitipura and nearly everybody else in the other villages. She told the Anglican rector of Bluefields, the Rev. Horatio Vaz, that she wanted her baby baptized and that if the Anglicans would do this, she would also ask them to marry her to the child's father, a Chinese merchant who traveled around the Pearl Lagoon. Father Vaz agreed, and some weeks later Mrs. Liz Chin took him to Raitipura. Father Vaz baptized the entire village, some seventy-five people, and at the same time administered the Sacrament of the Font to some illegitimate children from neighboring villages."

Liz having opened the way, Father Vaz was able

to establish missions in the tiny Miskito village of Kakabila, the Carib Indian village of Orinoco, and sprawling Tasbapouni, which straddles a long spit of land between the Lagoon and the Caribbean Sea.

Later, more missions were planted by the forerunner of present day catechists, a Jamaican named David Green. "Daddy" Green, full of fervor and eccentricities, wore a clerical collar much of the time. To anybody who dared ask, he announced he was "ordained of God." He had firm ideas, worked hard to instill them, and trained many young Christians in the villages.

Thus the Church in Nicaragua is indebted to Liz Chin's determination to have her baby baptized. And while marriage has become more the rule than the exception, illegitimacy is still a problem. The Moravians continue to refuse to baptize such infants. The Roman Catholics are sometimes less stringent but seem not to have a clear-cut policy. The Anglicans now require that both natural parents and godparents be present for such baptisms, which are scheduled for Monday mornings.

—J.W.



monday mornings with cassels

Test of the Modern World?

I believe television is going to be the test of the modern world and that in this new opportunity to see beyond the range of our vision we shall discover either a new and unbearable disturbance of the general peace or a saving radiance in the sky. We shall stand or fall by television—of that I am quite sure."

Those prophetic words were written by the great essayist E. B. White in 1938 when television was still in the laboratory stage.

Time has abundantly proved his thesis. Television has indeed changed profoundly the conditions under which human beings exist and try to co-exist.

Because of television, we are there when a young astronaut takes "a giant step for mankind" onto the surface of the moon. We accompany our President to distant lands. We witness much more vividly than we wish the horror of war as it is known to fighting men. We feel personally involved in—and menaced by—outbreaks of racial rioting and student demonstrations which take place hundreds or thousands of miles away from our own homes.

What has been the overall impact of this enormous enlargement of our eyes' range? I doubt if many people today would describe television in terms of White's second alternative—"a saving radiance in the sky." But we can certainly argue that this intimate means of communication has created "an unbearable disturbance" of modern man's

peace of mind.

I know a man who developed insomnia and an ulcer because he fell into the habit of watching the late evening television news show just before retiring. He improved rapidly after a doctor, who had encountered the same syndrome in other patients, prescribed an hour of quiet reading as a substitute for TV news at bedtime.

Henry David Thoreau complained more than a century ago "the world is too much with us." But his world was immensely roomy compared to the TV-shrunk world which surrounds and threatens to engulf us today.

The genie will not go back into the bottle. To deplore "progress" is footless—even when progress confers upon us such dubious boons as atomic weapons, air pollution, and television. To berate the men and women who work in television for the uses to which they put this medium is not fair, for some of those uses are as clearly good as others are clearly harmful. Not the messages which come over it but the medium itself haunts us and creates an "unbearable disturbance of the general peace."

"When I was a child," E. B. White wrote in 1938, "people simply looked about them and were moderately happy. Today they peer beyond the seven seas, bury themselves waist deep in tidings, and by and large what they see and hear makes them unutterably sad."

ST. BRIDE'S HIDDEN PAST

by Marston Myers

Few cities store and exhibit as much of civilization's memorabilia as London, England. From marbled floors to coffered ceilings, her magnificent museums hold a goodly share of the world's historic treasures.

Yet one of London's most exciting views into the past isn't in a museum. Two thousand years of history bares itself to the public in the cramped crypt of St. Bride's Church, just off Fleet Street.

There, in the various nooks and niches which line the narrow aisles, visitors to St. Bride's can see the bits and pieces which form the mosaic of this old lady's fascinating past—a record exposed by the tragedy of war.

The *Luftwaffe's* heaviest bombardment of London during World War II—10,000 incendiary bombs—added 1,000 years to St. Bride's history. The attack came on the night of December 29, 1940. Not since the Great Fire of 1666 had so much of its antiquity been put to the torch; and, in the fury which lasted until nearly dawn, precious little of the old city was spared.

All along the Strand and continuing

down Fleet Street, centuries burned. Almost as if to symbolize destruction of the city's heart, the Guildhall, famous center of London's 1,000-year-old self-government, and the Mansion House, traditional home of its Lord Mayors, vanished completely.

All the while, floating above the burning city was the dome of St. Paul's Cathedral. Its cupola and gilt cross, miraculously spared, reflected the flames of nineteen other not-so-fortunate churches. One was St. Bride's, the name of several generations of churches which had stood on the same site since the sixth century A.D.

At that time, in the area which became County Kildare, lived a young woman named Bridget, known all over Ireland for her unusual beauty—a feature which attracted suitors with proposals of marriage from every bluff and bog of the Emerald Isle. But Bridget, or Bride, was tuned to a different calling and prayed to be rid of her swains so she might follow it. The response to her prayers was as extreme as it was effective. Her beauty disappeared suddenly. And so did the boys, leaving Bride to follow her celibate path. It led to sainthood.

Compared to Ireland's other patron

saint, Patrick, celebrated with a holiday and memorialized by countless churches and cathedrals, Bride was almost unknown outside her native land. In fact, she was probably saved from obscurity by a small group of Celtic worshipers in London who built their church in her honor.

This first of many St. Bride's stood for more than 300 years. Then, either because the congregation outgrew it or because marauding Danish vikings on one of their forays up the Thames pillaged it, another St. Bride's was built in the ninth century.

This one lasted until 1135 when fire, the bane of St. Bride's reincarnations, destroyed her, and a third church building was erected. Unlike her predecessors, however, she later was given a bell tower from which London's curfew was tolled until the fifteenth century when once again the church became the victim of fire. Her replacement, the fourth St. Bride's, was rebuilt after the famous fire of 1666 and lasted until the second great holocaust in 1940.

Despite ravage and reconstruction, the character of St. Bride's remained constant. Some churches are known for their works of art, others for royal coronations or the famous who lie buried beneath their floors. But St. Bride's belongs to English literature just as so many of England's great writers belonged to St. Bride's.

Chaucer and Shakespeare worshiped there. Cardinal Wolsey was once her parson. Samuel Pepys was baptized at her font. Still later came Dr. Johnson, whose house a short distance away is today a tourist attraction. Boswell, Garrick, Goldsmith, Addison, and Pope were all parishioners of St. Bride's. And visitors to her crypt can see the coffin of the "father of the English novel," Samuel Richardson. More recently, St. Bride's carved oak pews were occupied



Flames from fires started by German bombs in 1940 silhouette St. Bride's neighbors: the Old Bailey (left), England's chief criminal court; Congregational Memorial Hall (adjoining); and St. Paul's Cathedral (right).



St. Bride's today.

They numbered fifty-one, all having risen from the ashes of more than 13,000 buildings destroyed by the fire of 1666 which set the spark to Wren's talents and lit the way to his glory. Less than a week after the fire was extinguished, the one-time mathematician and astronomer offered the king a plan whose principal feature was the restoration of the entire city of London around the fifty-one churches.

Although the plan was rejected, the architect was retained. Wren was commissioned to rebuild all of the churches, including St. Bride's, of which only a few lumps of fused bell metal, displayed now in the crypt of the church, remained. St. Bride's was reborn even more beautiful than before. Her tower, a geometric wedding cake, was the first in the glittering new skyline of steeples, which stood for nearly 300 years until the fateful Sunday night in December, 1940.

Then, as in 1666, a plan was made for the city's reconstruction. But while Wren had proposed that St. Bride's be immediately rebuilt, Dr. C. H. Holden and Prof. W. G. Holford, London's post-war planners, wanted merely to open her tower to the public, giving priority to buildings of more historical significance.

So St. Bride's, her vaulted ceilings blown open to the sky, her walls pitted and cracked by shrapnel, waited seventeen years for restoration. Finally excavation began. The architects and engineers needed to know whether the original foundations would support a new building. Hidden deep below the debris-covered floor of the old church lay the answers to this and to other questions.

What indeed *were* the original foundations—historical and structural? Was it by accident that St. Bride's Celtic founders were attracted to this particular spot? Or had they deliberately chosen

by Lamb, Wordsworth, Keats, Leigh Hunt, and eventually Charles Dickens.

By then a publishing world had grown around her. St. Bride's was nicknamed the "journalists' cathedral." And no wonder. Beneath this "madrigal in stone," as the poet Henley called her, flowed the traffic of Fleet Street, the most massive concentration of publishing activity on earth. Newspapers and news services, printing shops and pub-

lishing houses, not only from England but from all over the world, clustered in the shadows of St. Bride's walls.

Today the walls, still calcined in places from the fires of 1940, rise above the concrete clutter below to form Christopher Wren's tallest, and some say handsomest, steeple. The Lady of Fleet Street is surely one of the brightest stars of the great architect's famous galaxy of churches.

ground already hallowed? In short, what was the history of the site of St. Bride's?

Seizing the chance for discovery, Prof. W. F. Grimes and a group of fellow archaeologists began to sniff among the diggings for clues. They uncovered tiny pieces of tile and clay, jagged chunks of chiseled stone, shards of brittle pottery,

ST. BRIDE'S NOW

St. Bride's Church, London, the "parish church of Fleet Street" with Christopher Wren's distinctive "wedding cake" steeple, is almost certainly Britain's oldest site of continuous Christian worship.

The building's crypt now holds a permanent archaeological display. Traces of nine separate places of worship which cover a span of almost twenty centuries are all clearly marked. The oldest treasure, several feet below the existing ground level, is the Roman pavement, directly underneath the high altar. Thanks to a skillful arrangement of mirrors and lighting, it is easy to examine at leisure.

The display commemorates Lord Beaverbrook, Britain's first transatlantic press baron. The rector of St. Bride's, volatile Welshman Dewi Morgan, is a frequent visitor to the U.S. His travels are appropriate for the incumbent of a church which is widely recognized as the Christian communications center. Wynkin de Worde set up the City of London's first press there nearly 500 years ago, and today the church has a full program of events for those engaged in the media.

Christopher Martin

rusted metal and mouldering bricks. And human bones. To the untrained eye they were like all the war refuse which littered London's devastated areas. But Prof. Grimes knowingly assembled this medley and turned it into a history book, from whose pages St. Bride's genealogy emerged.

Gradually she had acquired a lineage, a religious continuity which stretched all the way back to Roman times, perhaps even earlier. The excavations revealed the remains of a stone-lined well, and the Celts who inhabited this land dug such wells, 1,000 years before Christ, as homes for their gods.

To these wells came the Druids, the teachers and high priests of ancient Britain, to perform their arcane rites, foretelling the future from the entrails of animals or soothing an angry god with animal, or even human, sacrifice. The well's discovery pointed to the likelihood that pagan Celts had started the tradition of worship at the same site where sixteen centuries later their Christian descendants would erect St. Bride's.

Could it be more than coincidence that religious lightning would strike twice in the same place? Indeed it could be. And today in St. Bride's crypt is the evidence to prove it.

Among this evidence are sections of a Roman ditch. Claudius Caesar's invasion forces drove the Britons back from the River Thames and established a landing less than a mile from the well, at the furthest point up the river which sailing ships could reach on the tide. The settlement was called Londinium, and to protect it the Romans dug a trench, lined with rock, wide enough and deep enough to discourage the Britons from coming back. For the sake of convenience, they started it at the well.

Although the trench was formidable enough to deter most, the bold Queen Boadicea was able to lead her tribe of Icenians across it to sack the city. So the Romans replaced it with a wall, twenty feet high and nine feet thick, built of tile, mortar, and Kentish ragstone, just inside the ditch. The old well, the future site of St. Bride's, also lay outside the city. And the human bones found there suggest the Romans

used it as a burial vault, an important link in the chain of historical events.

Next to the burial ground the archaeologists unearthed pieces of coarse red tesserae. Since these were commonly used as tiling for Roman floors, they meant a building of some kind had preceded St. Bride's by about 500 years.

Was it a house? Probably not since it wasn't the custom in those days for the quick to live near the dead.

How about a place of worship? Not a Roman temple, certainly; it would have been located inside the city walls for easy access and protection.

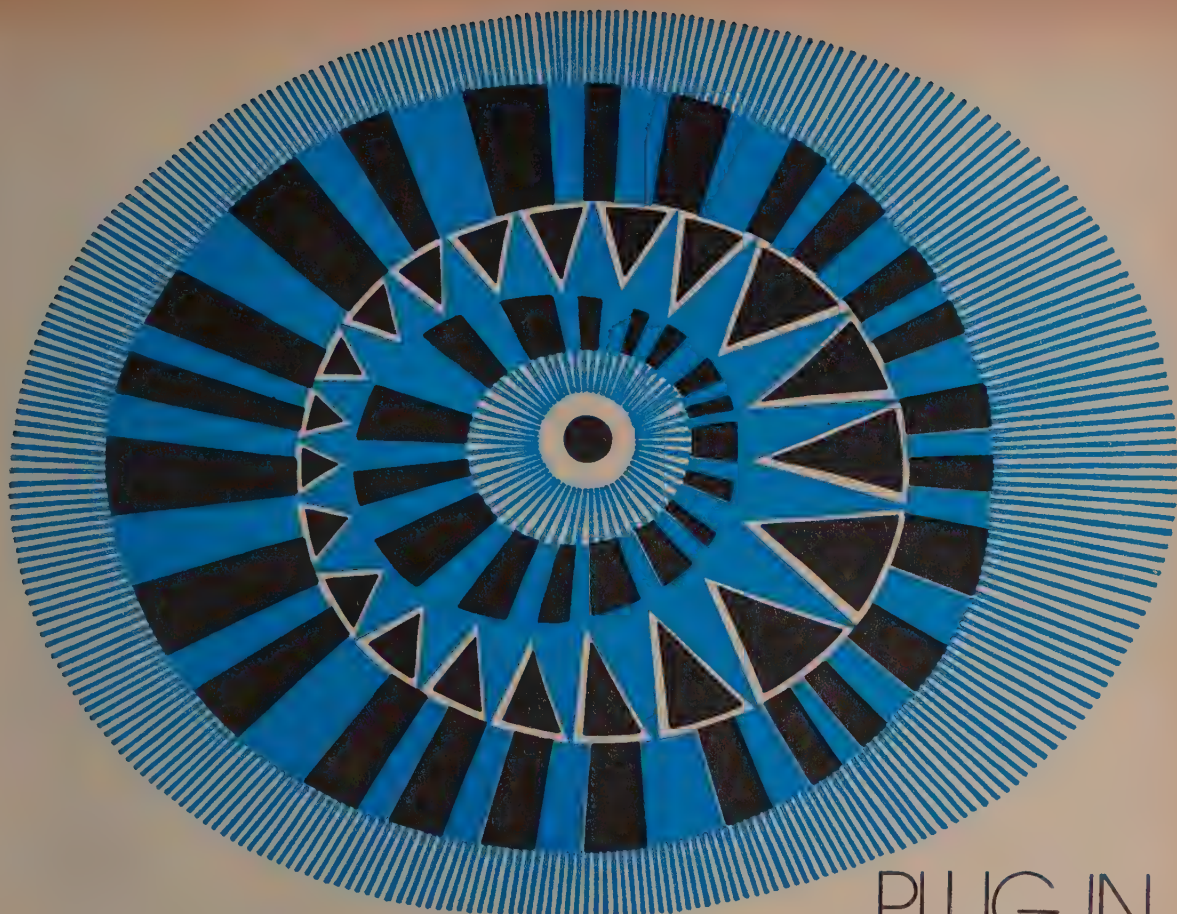
Was it possible then, that in the dawn of Christianity, this ground was consecrated by a church? Not only possible but probable since those who followed the apostles of the recently crucified Christ, persecuted as they were throughout the Empire, could pray to their God less conspicuously and more appropriately beyond the paths of the Roman soldiers and near the graves of their fellow Christians.

From that patch of land, with its pagan roots, sprang an indomitable tradition of Christianity, surviving Roman persecution, Saxon vandalism, and Nordic assault until the Celtic followers of Ireland's sixth century saint finally dedicated the ground and its new church to her.

Fourteen hundred years later, in 1957, Queen Elizabeth II re-dedicated the latest St. Bride's, her heritage ironically lengthened and illuminated by the German bombs which destroyed her.

Visiting St. Bride's today, one can't help but feel he may be standing on the first spot in the English-speaking world where Christ was worshiped, a spot where Christian worship is almost as old as the Faith itself.

Marston Myers is senior vice president with SSC&B, Inc., a New York advertising agency. He has recently returned from eighteen months in London where he became acquainted with St. Bride's Church, which was several blocks from his office. He is a parishioner of St. Mark's Church, New Canaan, Conn.



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joan kelley's dreamcoat

Can a medium-sized parish in a busy urban area successfully produce religious drama for itself and others? Yes, if you can turn loose imagination, enthusiasm, lay talent, and lots of patience and hard work on a challenging property. And if you have competent direction.

This past Fall and Winter, St. Columba's Church in Washington, D.C., has been at home and on the road with its version of "Joseph and the Amazing Technicolor Dreamcoat," a rock opera by the author/composers who created the original "Jesus Christ, Superstar."

The key person in St. Columba's venture behind the footlights is Miss Joan Kelley, who serves the parish as education director, consultant in liturgical planning, and choreographer-director of dramatic productions.

"I heard the 'Dreamcoat' record last Summer and liked it as a possibility for parish study of the Joseph stories," says St. Columba's rector, the Rev. William Swing. "Joan listened to it and was convinced our church school could do it."

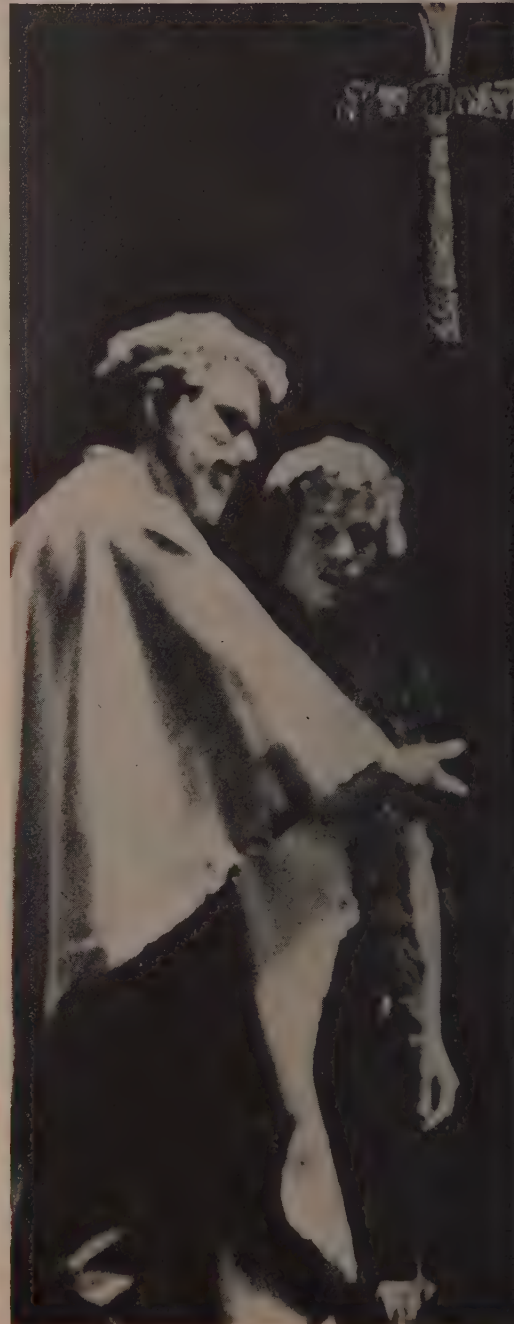
Reading the cycle of Joseph stories and enlisting the cast was done in early Fall. "Originally we thought the junior and senior high would be our primary group," Joan comments, "but a lot of them were too self-conscious to give it a real try. We turned to their parents and younger brothers and sisters. That's where things began to click. Eventually the older ones came around, too."

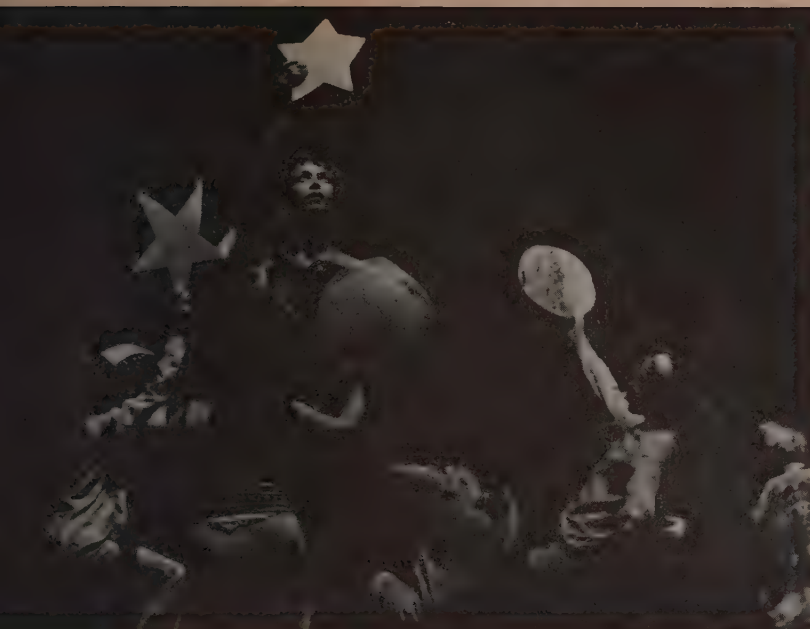
"After the first performance on Thanksgiving weekend, Canon Michael Hamilton invited us to come to the [Washington] Cathedral and do 'Dreamcoat' as part of a folk Mass. We did—twice!" notes Mr. Swing.

"Dreamcoat" is St. Columba's most ambitious venture into Christian drama so far. In the search for new ways to communicate the Gospel, Joan Kelley produces and assists church school classes in bi-monthly puppet shows which are sometimes presented for the whole congregation. These feature Bible stories. The children write the scripts and make the puppets.

"Joan's a super director of Christian education," comments one parishioner. "I can't think of anyone else who'd have gotten my husband doing this kind of dance-drama."

What's next for St. Columba's and for Joan Kelley? No one is sure. Several rock operas are being considered. One group wants to stage an original play. Another claims, "We want a rest. . .even if it's a short one!"





(Top, far left): "How he loved his coat of many colors." (Top, left): "Could it be that I was born for higher things than you?" (Bottom, far left): "Jacob lived in the land of Canaan, a fine example of a family man." (Bottom, left): "Far from home, the brothers planned the repulsive crime." Following each performance of "Joseph and the Amazing Technicolor Dreamcoat" the Rev. William Swing and Joan Kelley (above) help the audience to "debrief theologically."





WORLDSCENE

Southern Africa: Another Bishop Down

The Rt. Rev. Colin O'Brien Winter, Anglican Bishop of Damaraland, Namibia (South-West Africa), joined a lengthening list of deported churchmen when he left for England in March. Three diocesan workers were ousted with him. Bishop Winter had succeeded U. S.-born Bishop Robert H. Mize, also ousted.

Bishop Winter was close to the 750,000 black and brown Namibians during his seven-year tenure there. The bishop and his associates were among the few of Namibia's 95,000 whites to sympathize with the black workers who began a general strike in mid-December against the white-dominated contract labor system. In January Bishop Winter was ejected from the Ovamboland section of Namibia where 90 percent of his 50,000 Anglican parishioners live.

Following the ouster, the executive committee of the South African Council of Churches (SACC) criticized the government for its expulsion of Bishop Winter and other Anglican officials. "The fact that men have been expelled from South-West Africa for speaking their minds, for acting in accordance with principles derived from the Christian Gospel and upheld by the Churches, is regarded in the most serious light."

The SACC represents all denominations except the Dutch Reformed and the Roman Catholic Church. The latter has observer status and takes an equally strong position in advocating racial justice.

Meanwhile Anglican Archbishop Robert Selby Taylor of Capetown called a meeting of senior Anglican bishops to consider the continuing problem of the South African government's attitude toward clergymen opposed to *apartheid*. Since 1963 more

than 100 clergy and church workers of all denominations have been deported from South Africa or denied entrance into the country or prosecuted for what the government calls "subversive" activity. Practically all have been outspoken foes of South Africa's *apartheid* policy.

Stock Resolutions: Many Join Action

The Episcopal Church's Executive Council, filing stockholder resolutions for the second year (see *April issue*), is not alone. Protestant Churches, their agencies, and some independent religious groups are involved in about 20 of some 30 challenges to corporations during Spring and early Summer annual meetings.

Most of the challenges fall into the categories of environmental concern, military contracts, foreign investment in southern Africa, and consumer interest.

General Motors, which earlier refused to include the Episcopal Executive Council's stockholder resolutions in its annual proxy statement, has now been ordered to do so by the Securities Exchange Commission.

This action makes unnecessary the Council's entrance into extensive and expensive litigation, the possible cost of which caused some controversy at the last Executive Council meeting.

In a related development, the Interreligious Foundation for Community Organization (IFCO), to which the Episcopal Executive Council belongs, announced the opening of a national office at 907 Maryland Ave., N.E., Washington, D.C. 20002, to influence legislation in regard to *apartheid* in southern Africa.

The association, called IFCO-Action—related to, but independent of, IFCO

—began a national campaign against the importation of Rhodesian chrome as its first project. Volunteers will staff the office.

Church Women: Plans For Triennial 1973

At its March meeting, the Triennial Planning Committee seriously considered the reactions and suggestions received in response to information sent out following the October meeting and heard reports from the Agenda Committee for General Convention and from Bob N. Wallace, the new Convention manager.

As a result the committee made a number of decisions.

●The dates for Triennial will be **Saturday, Sept. 29, through Sunday, Oct. 4, 1973**. The Agenda Committee for Convention is proposing the inaugural Eucharist and the United Thank Offering ingathering be held Saturday, Sept. 29, and joint sessions on Sunday, Sept. 30.

●Triennial's purpose is to provide delegates the experience of being part of the whole Church.

●Each diocese should send one to six delegates, depending on resources available and how many each wants to send. Since on all voting matters each diocese will have only one vote, provision will be made for recording a split vote.

●Triennial will coincide with legislative sessions of the Convention's two Houses, which means no one can be both a deputy to Convention and a delegate to Triennial.

●Triennial delegates will be included in General Convention discussion groups, joint sessions, open hearings, and every part of Convention which is open to visitors. Visitors are always welcome to Triennial meeting sessions.

Only delegates may vote.

●The committee hopes delegates will be chosen to represent the broad spectrum of ways in which women participate in the Church's life. Since General Convention is not asking for additional representatives, the delegation to Triennial could include youth and ethnic and racial minorities.

●The Triennial program will include issues facing the Church; participation in General Convention as proposed by the Agenda Committee; and voting on the 1973 United Thank Offering, on Guidelines for the United Thank Offering Committee, on the future of the Lay Ministries Committee, and on all issues raised by resolutions from women in the jurisdictions.

●Episcopal Church Women presidents and United Thank Offering Committee members are to submit nominations for the election of the Presiding Officer to the Triennial Planning Committee, which will elect the officer. The Lay Ministries Committee will ratify the election.

Where God and Nation Conflict

On March 29 three Episcopal bishops joined other clergy in celebrating a Eucharist on the steps of the Federal Building in Harrisburg, Pa. Earlier about 175 persons from 10 states, mostly seminarians, had demonstrated against the Vietnam War and expressed support for the Harrisburg Seven; 166 of the demonstrators were arrested for disorderly conduct.

The Harrisburg Seven, a group on trial on charges of conspiring to kidnap Henry A. Kissinger, President Nixon's national security advisor, and to blow up heating tunnels in Washington, D.C., "have found themselves in a situation where obedience to God and to nation conflict," said Bishop Robert R. Spears of Rochester, N.Y.

Joining Bishop Spears in the celebration were Bishop Lloyd E. Gressle of Bethlehem, Pa., and Bishop Lyman C. Ogilby, Assistant Bishop of Pennsylvania.

The demonstrators said in a statement that they "affirm life. . . affirm the peace-making intentions of the defendants being tried inside, and affirm the right to life and the integrity of the Indo-Chinese."

GCSP: New Grants Voted in March

The General Convention Special Program (GCSP) Screening and Review Committee made three grants, totaling \$101,800, at its March 24 meeting. Though this was the first meeting for the newly-elected members, only three new people—Mr. Quince Duncan, Costa Rica; Mr. Paul Fletcher, Seattle, Wash.; and the Rev. Jesse Anderson, Jr., Washington, D. C.—were able to attend.

Other committee members who were re-elected at the last Executive Council meeting and attended were: Mrs. Seaton Bailey, Griffin, Ga.; the Rev. Canon Gordon Gillett, Portsmouth, N. H.; Mr. Henry Allen, Ponca City, Okla.; Mr. Thaxton King, Youngstown, Ohio; and Mr. Kwame McDonald, Durham, N. C. Absent were Bishop Wilburn Campbell of West Virginia, who voted by mail; Mr. Philip Masquelette, Houston, Texas; Mrs. Sue Kobak, Wise, Va.; Mr. Carlos Russell, Brooklyn, N. Y.; and the Rev. James Woodruff, Philadelphia, Pa. Presiding Bishop John E. Hines was chairman for the meeting.

The three grants voted are as follows:

● *Center for Technical Analysis*, Washington, D. C.: \$46,800 to provide technical assistance in such areas as cost analysis and educational research for other community groups, such as the Mid-West Regional Training Coalition and the Federation of Pan-African Educational Institutions, two coalitions which have received grants from GCSP.

● *Exodo*, San Jose, Costa Rica: \$10,000 in regular grant money and \$5,000 on a 1:1 matching basis for development of a communications network which will help Latin American community organizations to initiate social and economic changes.

● *Chad School*, Newark, N. J.: \$40,000 to improve a community school which is part of the GCSP-funded Federation of Pan African Educational Institutions. Chad now has 200 students.

The Committee, on staff recommendation, also turned down grants to the South Norwalk (Conn.) Community School because the staff thought it could generate other funds and to the United Organization for Community Improvement, Durham, N. C., which ceased functioning after application was made.

The three grants made at this meeting bring the total money remaining to GCSP this year for granting purposes to \$874,050.

The Committee also received a report that since the last meeting the GCSP director, Leon Modeste, in consultation with the Presiding Bishop, made the following emergency grants, totaling \$24,150: Grand Marie Vegetable Producers' Cooperatives, Sunset, La., \$6,000; Coordinating Committee for African Liberation Day, Washington, D. C., \$5,150; Chad School, Newark, N. J., \$6,000; Uhuru Sas Shule, Brooklyn, N. Y., \$5,000; and Community Self-Help Organization, Fayetteville, Ark., \$2,000.

Two for Prayer

Two independent, Episcopal-related prayer organizations meet in annual conference this Spring.

● The Power of Prayer to Unite is the central theme of the April 23-25 conference of the Anglican Fellowship of Prayer, meeting in Albany, N. Y. The Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England, is the keynote speaker and conference conductor.

The conference announcement quotes Bishop Bardsley: "The Church needs a counter resurgence of prayer and evangelism. Prayer and evangelism belong together. The three parts—holiness, witness, and service—must interlock or get lopsided. Holiness without prayer is escapist pietism; witness without prayer is sounding brass; service without prayer is shallow humanitarianism. Prayer is primary."

● The Society of the Companions of the Holy Cross (SCHC) has planned a Social Justice Conference on juvenile justice at Adelynrood, Mass., July 7-9. Planner of the conference is Michelle Hawkins, member of General Convention's Joint Commission on the Church in Human Affairs.

The leaders will be the Rev. Richard T. Hawkins, rector of St. Thomas' Church, Whitmarsh, Pa., and W. Edmond Carver, vice-president of the National Council on Crime, Delinquency, and Social Justice. The SCHC is a world-wide companionship of Episcopalian women dedicated to intercessory prayer, social justice, Christian unity, and simplicity of life.

Continued on next page

WORSHIP IN CRISIS

by HENRY E. HORN

Horn writes for pastors, worship committees, and laymen who are confused by the chaos in Christian worship. He offers positive direction as he discusses workable solutions to such questions as: How can worship relate to social consciousness? Does worship require imagination? Of special value to leaders is the author's sample program for parish worship. Each chapter in this book provides excellent ideas which can be applied by congregations of all denominations. \$3.75

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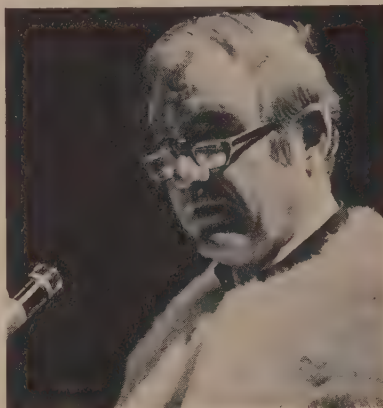
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WORLDSCENE

Installation at Sewanee

Wednesday, March 8, Dr. J. Jefferson Bennett was officially installed as vice-chancellor and president of the University of the South, Sewanee, Tenn. The regents, 25 trustees, 24 bishops, and 15 university and college presidents joined the chancellor, Bishop Girault M. Jones, in the colorful service in the University's All Saints' Chapel.



Dr. Bennett

Speaking to a capacity congregation, Dr. Bennett said, "This chapel and the service [Holy Communion] surrounding the ritual of installations remind us that Sewanee was founded by bishops of the Church, is owned by the Church, and is governed by the Church. It is truly a unique instrument for the Church's ministry in education."

Focus: Help For the Aging

An unprecedented National Interfaith Conference on Aging, recently held in Athens, Ga., endorsed aggressive and extensive plans for increasing concern and service for the aging.

Attended by representatives of 15 religious groups, including the Episcopal Church, and seven secular agencies, the meeting was in part a follow-up to the 1971 White House Conference.

Actions included:

- approving plans for an inter-religious screening committee to focus on legislation related to the needs of older citizens;

- voting to implement the National Conference on Spiritual Well-Being recommended by the White House Conference;
- urging formation of a coalition to study death and dying;
- calling for establishment of a National Interfaith Coalition on Aging;
- suggestions for gathering data on services which religious groups provide for older persons; and
- recommending that religious groups adopt flexible retirement policies for clergy and laity staff, based on personal capabilities rather than strict age requirements.

CODE Tackles Clergy Needs

Some 30 persons, representing 26 dioceses, gathered at the University of Oklahoma, Norman, March 20-23, for the annual meeting of CODE (Conference of Diocesan Executives). Begun 12 years ago as the Archdeacons' Association, the organization changed its name to CODE when it expanded to include other diocesan executives.

The conferees' outstanding concern was the status of the clergy and how CODE can be of help. The discussion led by the Rev. Roy Hall, planning officer, Southern Ohio, covered eight areas related to the profession: selection, placement, parochial-non parochial, compensation, career planning, performance appraisal, clergy associations, and future man-power needs.

The group elected Oklahoma Suffragan Bishop Frederick Putnam, who hosted the conference, and the Ven. Henry Biggin, Archdeacon of Newark, to three-year terms on the steering committee.

Turn About Is Fair Play

In frontier days towns grew first, and churches followed. Now some Episcopalians and United Presbyterians are proposing that Churches start new towns.

- The Episcopal Diocese of Washington's recent convention heard tentative proposals for a village of 10,000 to 20,000 persons on land willed to the Church in Prince George's County, Md.

County Circuit Judge Ralph W.

The Episcopalian

Powers, who made the report as chairman for a special task force on planning developments for the property, said the report was "actually not a plan but a philosophy for a plan," based on the belief that the "Church can provide a dimension of social purpose and mission which no commercial developer can match." The tentative proposal called for a village where the elderly could live in a planned community which included both single persons and families.

● The United Presbyterian Synod of South Carolina-Georgia has plans well underway for a new town called "Harbison." It is to be situated about eight miles from downtown Columbia, S. C.

The denomination's Board of National Missions, owner of the land, has transferred the property to the Harbison Development Corporation. The town will include light industry, schools, recreation facilities, and churches for an eventual population of about 22,000, grouped in four neighborhoods. Harbison will be "socially, economically, and ethnically balanced." Ecology is also being taken into account in the planning. Some 35 acres of the 2,000-acre tract will be left as open space.

COCU in Texas

In Texas, recently, Dallas-area leaders of the nine denominations comprising the Consultation on Church Union (COCU) participated in a joint service and celebration of the Eucharist. The event took place on the Southern Methodist University Campus, concluding a four-week study of COCU's union plan by 400 church people from the Dallas area, including Roman Catholic observers.

Episcopal Bishop A. Donald Davies of Dallas was one of the participating leaders.

PICTURE CREDITS:

Associated Press: 18. Clare S. Clement: 22 (top), 23 (top left and right). Edward T. Dell, Jr.: 29 (top row, far left). Thomas R. Lamond: 22 (bottom), 23 (bottom). Edward Quigley: 38. Religious News Service: 12, 13, 29 (top row, third and fourth from left; bottom row, fourth from left). Jeannie Willis: 14. Robert Wood: 2.



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In Person

Bob N. Wallace of Louisville, Ky., was named by Presiding Bishop John E. Hines to be General Convention Manager for the 1973 meeting in Louisville. . . St. Mary's Church, Hamilton Village, Philadelphia, Pa., announces that Raymond Parfrey of Harrow, Middlesex, England, is winner of their music competition with a Mass for congregation, choir, organ, and optional instruments. . . The Rev. Dr. John H. Chandler, formerly vice-president of the Danforth Foundation, was installed as the fourteenth president of Salem College and Academy, Winston-Salem, N.C., which is celebrating its 200th anniversary. . .

Francis B. Sayre, law professor, diplomat, and prominent Episcopalian—President of General Convention's House of Deputies 1947-1948 and personal representative in Japan for the Presiding Bishop—died March 29 at the age of 86. The Very Rev. Francis B. Sayre, Jr., Dean of the Washington Cathedral, is one of his sons. . .

The Rev. Charles Supin is the new coordinator to the vice president for Development, Oscar C. Carr, at the Episcopal Church Center, New York City. . . Seniors from three Church-related colleges—Hobart, Kenyon, and Sewanee—have been selected Oxford scholars: Paul C. White, Hobart; James A. Klein, Kenyon; and Thomas L. Burroughs, Sewanee. . .

Thomas H. Wright, recently Assistant General Counsel of the Ford Foundation, New York City, has been named University Counsel at Princeton University. He has been a vestryman of Trinity Church, New York City, and was a lay representative to the Anglican Council of North America. Mr. Wright is the son of Bishop and Mrs. Thomas Wright of East Carolina. . .

The Rt. Rev. Cecil Allan Warren has been enthroned as the new Bishop of Canberra and Goulburn, Australia. . . The Very Rev. Rigal Elisee, Canon Pastor of Trinity Cathedral, Monrovia, Liberia, was consecrated to be Bishop of Gambia and Rio Pongas on January 23. . .

The Conference of Diocesan Executives (CODE), at its recent annual meeting, presented Man of the Year awards for each year since its establishment to: Bishop Hunley Elebash, East Carolina (1960); the Ven. Ralph Deppen, Chicago (1961); the Ven. Sidney Grant, Newark (1962); the Ven. Henry Biggin, Newark (1963); the Ven. Charles Rehkopf, Missouri (1964); the Ven. Frederick Williams, Indianapolis (1965); Bish-

op David Leighton, Maryland (1966); the Ven. Roy J. Schaffer, Erie (1967); the Rev. Canon Noble L. Owings, Los Angeles (1968); the Rev. John McCarty, Pennsylvania and Northern California (1969); and the Rev. Canon Fred Bush, Mississippi (1970). . .

The Rev. John G. B. Andrew, former senior chaplain to the Archbishop of Canterbury and vicar of Preston, Lancashire, England, will succeed the Rev. Dr. Frederick M. Morris as rector of St. Thomas Church, Fifth Avenue, New York City, when Dr. Morris retires next Fall. . .

The Board of Managers of Church Women United recently awarded Barbara Ward (Lady Jackson) with a special citation in recognition of her concern for the future of society and her Christian commitment. . . The Yale and Berkeley Divinity Schools, New Haven, Conn., announced the appointment of the Rev. Aidan Kavanagh, noted theologian at the University of Notre Dame, as Visiting Professor of the Stetson Fund of the Berkeley School from July until January, 1973. . .

The Rev. Robert W. Renouf resigned as Archdeacon of Sacramento and Director of St. Paul's Center for Urban Work and Study, Inc., to become president of the Human Relations Institute, Sacramento, Calif. . . Dr. Nathan Wright, Jr., for the past three years chairman of the Department of Afro-American Studies at the University of New York at Albany, will now devote full time to teaching and research as the University's Professor of Urban Affairs.

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CALENDAR OF EVENTS

MAY

- 1 St. Philip and St. James, Apostles
- 7 Sixth Sunday of Easter
- 7-13 Associated Church Press Convention, Banff, Alberta, Canada
- 11 Ascension Day
- 11 Annual meeting, American Bible Society, New York, N.Y.
- 14 Seventh Sunday of Easter
- 16-18 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 22-24 National Network of Episcopal Clergy Associations, annual meeting, St. Louis, Mo.
- 21 Pentecost (Whitsunday)
- 28 Trinity Sunday
- 31 The Visitation of the Blessed Virgin Mary

Changes in the Episcopate



Cabanban



Crowley



Donegan



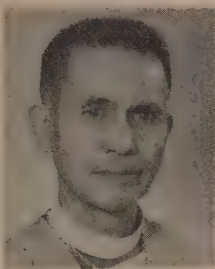
Higgins



Kellogg



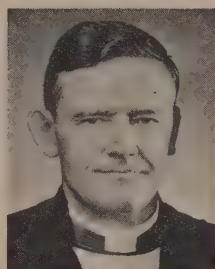
King



Longid



Manguramus



Moore



Quarterman

Current changes in the Episcopate include the elections of four diocesans, the retirement of four diocesans and one suffragan, and the succession of one coadjutor.

Last October the House of Bishops approved the division of the Philippine Episcopal Church into three dioceses, each diocese to elect its own bishop. The three newly-elected diocesans are included here.

The Rt. Rev. Benito C. Cabanban, fifth Bishop of the Philippine Episcopal Church, has been elected to be Bishop of the new Diocese of the Central Philippines.

Bishop Cabanban attended Upi Agricultural High School, Cotabato, and St. Andrew's Theological Training School, Sagada, but the Japanese invasion interrupted his studies. In 1945 he was arrested by the Japanese and narrowly escaped execution. After the liberation of Cotabato Province, Mindanao, he began rehabilitation work among his people and did not return to classes until 1947, graduating from St. Andrew's Seminary, Quezon City, in 1948.

Following ordination in 1949, Bishop Cabanban served churches in Mindanao.

In 1959 he was consecrated to be Suffragan Bishop of the Philippines, the Episcopal Church's first Filipino bishop. He was elected to be Bishop Coadjutor in 1966, becoming diocesan the following May.

Bishop Cabanban has been a member of the Executive Committee of the National Council of Churches in the Philippines and has been the Council's chairman. He was a delegate to the East Asia Christian Conference in Bangalore, India, in 1961, representing the Council of the Church of Southeast Asia, and a delegate to the 1961 World Council of Churches' Assembly in New Delhi, India.

The Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan since 1954, is retiring April 30.

Ordained to the priesthood in 1935, Bishop Crowley graduated from Dartmouth College and the Episcopal Theological School. During the two years between leaving Dartmouth and entering the seminary, he taught in the Lynn, Mass., public schools.

From 1934 to 1935 Bishop Crowley was curate at St. Paul's Cathedral, Boston, Mass., leaving to become curate, then rector, of Grace Church, Lawrence, Mass. He was rector of St. George's

Church, Grosse Ile, Mich., from 1949 until his consecration.

As suffragan, Bishop Crowley administers the parishes and missions of the Metropolitan District of the Diocese of Michigan. He has been active in many civic organizations, including service as president of both the Michigan Council of Churches and the Metropolitan Detroit Council of Churches, chairman of the Michigan Fair Campaign Practices Commission, president of the American Indian Foundation, and a member of the executive committee of the Michigan Human Resources Commission. He serves on the Executive Council as representative of the Fifth Province.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York since 1950, is retiring May 1.

Born in Derbyshire, England, Bishop Donegan was graduated from St. Stephen's (Bard) College, Annandale, N. Y., and the Episcopal Theological School. He was ordained in 1927 and began his ministry at All Saints' Church, Worcester, Mass. In 1929 he became rector of Christ Church, Baltimore, Md. He was called in 1933 to be rector of St. James' Church, New York, N. Y., leaving in 1947 when he was elected to be Suffra-

gan Bishop of New York. In 1949 he was elected Bishop Coadjutor by acclamation and became diocesan the following year.

During World War II, under his leadership, St. James' Church raised large funds for British War Relief and provided ambulances for Britain and France. As diocesan he reorganized the diocese to a bishop-and-executive-council form of government. In 1957 he launched New York's 175th Anniversary Fund which resulted in contributions of \$2,500,000 for urban mission and Church extension. He announced in 1967 that the Cathedral of St. John the Divine in New York City would stand unfinished as a symbol of the agony of cities until such times as human needs are met.

Upon retirement, Bishop Donegan is returning to St. James' Church "to complete his unfinished business."

The Rt. Rev. **John S. Higgins**, Bishop of Rhode Island since 1955, is retiring June 1. He will be succeeded by Bishop Coadjutor Frederick Belden (*see August, 1971, issue*).

Bishop Higgins was born in London, England. A bell ringer in his parish church at 16, he is one of the few trained bell ringers in the Anglican episcopate. At 19 he came to this country and entered Oberlin College where he earned B.A. and M.A. degrees. He also attended Northwestern University and was graduated from Western (now Seabury-Western) Theological Seminary.

Ordained to the priesthood in 1931, Bishop Higgins' first cure was St. Stephen's Church, Reno, Nev. After serving churches in Evanston and Chicago, Ill., and Minneapolis, Minn., he became rector of St. Martin's Church, Providence, R. I., in 1948. In 1953 he was elected Bishop Coadjutor of Rhode Island, becoming diocesan two years later.

Bishop Higgins, a three-times deputy to General Convention, has been a member of the Church's National (Executive) Council and of General Convention's Commission on Ecumenical Relations. Interested in church history and the growth of the Anglican Communion, he is the author of several books in this field.

The Rt. Rev. **Paul A. Kellogg**, Bishop of the Dominican Republic since 1960, is retiring May 1. He will be succeeded by

Bishop Coadjutor Telesforo Isaac (*see March issue*).

A graduate of Princeton University and Union Theological Seminary, Bishop Kellogg was ordained in 1934. He began his ministry as curate of the Church of the Messiah, Glens Falls, N.Y. From 1936 to 1940 he served churches in the Diocese of Albany. He then became rector of Christ Church, Dover, Del. In 1959 he went to Santurce, Puerto Rico, as canon residentiary and pastor of the English-speaking congregation at St. John's Cathedral. He was elected in 1960 to be the first resident bishop of the Dominican Republic.

While in the Diocese of Delaware, Bishop Kellogg was chairman of the interchurch Eastern Shore Migrant Work Committee. He served the Third Province as a member of the Provincial Council and as chairman of the Department of Christian Education. He has been a deputy to four General Conventions, a delegate to the Anglican Congress of 1954, and chairman of the House of Bishops' canons committee. He is a member of General Convention's Joint Commission on Church Music, a colleague of the American Guild of Organists, and the composer of several hymn tunes.

The Rev. **Hanford L. King, Jr.**, rector of Emmanuel Church, Rapid City, S. D., since 1960, was elected January 8 to be Bishop of Idaho to succeed retired Bishop Norman Foote (*see March issue*).

A graduate of Clark University and the Episcopal Theological School, Bishop-elect King earned his doctorate at Columbia University. Prior to his ordination in 1946, he was lay vicar at St. Mark's Church, Worcester, and All Saints' Church, Whalom, Mass. He became assistant at St. James' Church, New York, N. Y., in 1946, leaving the following year to become rector of the Church of the Mediator, also in New York City. In 1951 Dr. King moved to Bozeman, Mont., to become rector of St. James' Church, remaining there for nine years.

Dr. King has held many diocesan positions in both Montana and South Dakota and has been involved in numerous civic activities. He has been a deputy to four General Conventions and a member of General Convention's Committees on Evangelism and the State of the Church. Since 1969 he has been a member of the International Platform Asso-

ciation.

A certified professional ski instructor and a weight-lifting champion and enthusiast, Dr. King won the title of "Mr. Montana" in 1960.

The Rt. Rev. **Edward G. Longid**, Suffragan Bishop of the Philippines since 1963, has been elected to be Bishop of the new Diocese of the Northern Philippines.

Born in Sagada, Mountain Province, Bishop Longid was the first Igorot to be ordained to the Episcopal priesthood. The son of a pagan witch doctor whom he was instrumental in converting, he attended St. Mary's High School and St. Andrew's Theological Training School, both in Sagada. He received his B.Th. from St. Andrew's Seminary, Quezon City, and was ordained in 1939.

During the war years Bishop Longid and the Rev. Albert Masferre ministered to the people of the Mountain Province while American priests were interned. From 1939 to 1940 he served as deacon-in-charge of All Saints' Mission, Bontoc. For the next twenty years he was priest-in-charge first of St. Mary the Virgin, Sagada, and its outstations and then of St. Michael and All Angels, Tadian. In 1960 he returned to Sagada as rector of the newly organized parish of St. Mary the Virgin, remaining there until his consecration.

Bishop Longid has served as a member of the Council of Advice for the Philippine Church and on various other national committees.

The Rt. Rev. **Constancio B. Manguramas**, Suffragan Bishop of the Philippines since 1969, has been elected to be Bishop of the new Diocese of the Southern Philippines.

Born in Mirab, Province of Lanao, Bishop Manguramas is a graduate of Agricultural High School, Upi, and St. Andrew's Seminary, Quezon City. He was ordained in 1960 and began his ministry at St. Francis' Mission, Upi. In 1963 he became priest-in-charge of Holy Trinity Church, Zamboanga City, Mindanao; he was appointed rector in 1966, serving until his election to the episcopate.

Bishop Manguramas has also served on the diocesan Stewardship Committee, as chaplain of Brent Hospital, and as director of the Good Shepherd Mission School in Mindanao.

Bishop Manguramas is the great-grandson of a Muslim missionary and a member of the royal family of the Province of Lanao.

The Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York since 1970, succeeds retiring Bishop Horace Donegan as diocesan on May 1.

Bishop Moore graduated from Yale University in 1941. Following service in the U. S. Marine Corps, he entered the General Theological Seminary and was ordained in 1949.

Always interested in urban work, he began his ministry in a team which served Grace Church, Van Vorst, Jersey City, N. J. In 1957 he became Dean of Christ Church Cathedral, Indianapolis, Ind., where he helped form the Urban Mission Council. He was elected to be Suffragan Bishop of Washington in 1963, serving in that diocese until his election to become Bishop Coadjutor of New York.

A past member of Executive Council's Urban Division and later of the Home Department, Bishop Moore is the author of *The Church Reclaims the City*, a study on the Church's urban work. He is presently chairman of the National Council of Churches' Delta Ministry and chairman of the NAACP appeal for financial support for its Legal Defense Fund. Bishop Moore was a deputy to the 1961 General Convention.

The Rt. Rev. George H. Quarterman, Bishop of Northwest Texas since 1958, retired April 21. He was succeeded by Bishop Coadjutor Willis Henton (*see August, 1971, issue*).

Bishop Quarterman was graduated from St. Stephen's College (now Bard College), Annandale, N. Y., and General Theological Seminary. He was ordained in 1931 and began his ministry as rector of St. Philip's Church, Ardmore, Okla. In 1946 he moved to Amarillo, Texas, to become rector of St. Andrew's Church. That same year he was consecrated to be Missionary Bishop of North Texas. Under his leadership the District of North Texas grew to achieve diocesan status, and in 1958 he was elected to be the first bishop of the new Diocese of Northwest Texas.

A deputy to two General Conventions, Bishop Quarterman has been president of Province VII and is a trustee of the University of the South.

May, 1972

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DRUG ABUSE

...a hopeful report

Veterans

Veterans returning from the unpopular Vietnam war find no friendly "welcome home"—but veterans who come back addicted to drugs find coming "home" is even tougher.

"People here don't understand. They don't care. They won't give us a chance." This is the common, frustrated comment from addicted veterans. One told me, "All they want to know is 'How many people did you kill?' I don't want to talk about that. I'm not proud I had to kill. . . ."

What the returnees want to do is talk about the pressures of this war which have created a situation among servicemen which psychologists label the "Vietnam syndrome."

"You live in a straw hooch in the bush for months. You're dirty and smelly. You feel so disgusted with yourself. So you just get high and forget it all," said Philip A. who enlisted in the Army in 1968.

George R. says: "You're always thinking about home, always lonely. Buddies are dying all around you. So you smoke opium, and you feel relaxed. You don't feel lonely any more, don't think about home, don't feel scared about dying. . . ."

Ed M., a college student before he was drafted, says: "I felt paranoid. You hear all this controversy about the war and you feel confused and guilty. But you have to think about keeping alive. You go for days without seeing the enemy. Just booby traps all over the place. When you're high, you forget it all. . . ."

When addicted veterans return home to a largely cold, unsympathetic public, their troubles really begin. They generally can't find jobs, and instead of being socially rewarded for their service, they

are often "morally chastised." They feel victimized and turn back to drugs. But the drugs which were so plentiful in Vietnam are expensive here. Feeding a \$50- to \$100-a-day habit, the veteran becomes a street addict.

Philip, George, and Ed are residents of the DMZ (Drug Mending Zone) program in New York City, the nation's only drug-free rehabilitation program for veterans. Launched less than a year ago by a parent organization called SERA, DMZ now has 80 residents who fully occupy a five-story building the veterans themselves are remodeling. The completed floors bear such entry names as "Saigon" and "Danang."

The addicted veteran who comes to DMZ has usually deteriorated into a street addict who sleeps on rooftops or in basements and steals anything he can get his hands on. He feels tremendously sorry for himself and blames society for his problem.

At DMZ he is sharply told, by ex-addicts who know exactly what he's thinking and feeling because they went through it, too, "Society's unfair, sure. You had a rough time, right. But millions of other guys were in Vietnam, too, and didn't end up taking dope. How come you did?"

Addicts find out they are people who never grew up emotionally. So under pressure they turned to drugs to escape reality. Drugs were never the real problem. In the therapeutic community which is a substitute family, addicts finish growing up.

Experts say the actual physical withdrawal from heroin today is relatively mild. One ex-addict who had been a user since the 1940's explains that in the earlier days when heroin was pure, withdrawal meant weeks of agony. "But today, the junk's so bad you can quit it in a few days with symptoms no worse than a bad case of flu."

The addicts' main task is "growing up," acquiring new attitudes and behavior so they can accept responsibility. They attend seminars to learn about the outside world, attend group encounters to break old habits and get rid of the "garbage" inside them. All this is done under "peer group pressure." They can't lie to each other because everyone knows these hidden problems and motives firsthand. But they also share a great feeling of concern and love.

When residents leave the program, they are actually "new people." Their irresponsible, self-destructive habits have been replaced by a mature, responsible outlook. They have been prepared to take their places as "regular citizens"—if the public will give them a chance.

"Addicted veterans can be helped easier. They're still morally stronger," according to Angel Maseda, a director. He said veterans in the DMZ program could be returned to society as "regular citizens" in six to eight months; street addicts may require 12 to 15 months' rehabilitation in SERA.

"Some graduates of the DMZ program are now working in civilian life," Mr. Maseda said. "One went back into the Army to help set up a drug treatment program there."

"If we can catch the addicted veterans when they get out of the service, send them to a VA hospital and get them detoxified, and put them in our program—80 percent of them shouldn't be any trouble to society. But right now it's the other way around."

Street addicts

Daytop Village accepts drug addicts and in less than two years transforms them into mature, responsible beings who are better "put together" than many of us.

"We take people who are totally de-

FROM: VETERANS, STREET ADDICTS, SCHOOL-AGERS, AND SIXTY DIOCESES

by Tammy Tanaka



humanized and lead them to a way of life based on the convictions which are at the heart of religious values," said Msgr. William B. O'Brien, a priest of the New York Roman Catholic archdiocese who is president of Daytop.

Daytop is the nation's pioneer in the drug-free therapeutic community approach to drug rehabilitation, now acknowledged as one of the most successful forms of treating addiction. Here addicts live together as a family in which, under group pressure and inspiration, destructive habits and attitudes are broken down and replaced by constructive patterns of behavior.

Beginning in 1963 with a small center for 25 addicts, Daytop has grown to a network of 11 installations, including four therapeutic communities in New York and New Jersey. It now treats an average of 750 addicts annually, with about 85 percent completing the program. To date, officials report only 19 "graduates" have returned to drugs.

Daytop also claims to be one of the "least expensive programs to operate"—\$10.50 a day per resident, compared with up to \$50 a day for treatment in hospitals, prisons, or other institutions.

This non-profit, secular organization receives funds from local and state narcotic commissions, such as Addiction Services Agency of New York, and from foundations and private gifts. Several clergymen serve on its boards of trustees and governors. "But," said Msgr. O'Brien, "we steer away from traditional involvement of clergy until individuals develop their own internal energy.

"We are concerned about total maturation and growth. In their process of rediscovering who they are and what they are about, they grow in areas which touch on the heart of religious values—and when they do that, they're immediately in touch with God."

Frank Horn, director of therapeutic

communities, said from 80 to 90 percent of Daytop residents are heroin users. "But we also get the goofball fiends, speed freaks, glue boys, and acid heads." An Addiction Services Agency city-wide survey of New York residents in therapeutic communities showed 91.7 percent had been heroin users, 74.1 percent had used marijuana, 47.1 percent barbiturates, and 31.7 percent amphetamines. Their median age was 21.2 years; 73 percent were males; about half were black.

Their backgrounds as a group are similar, Mr. Horn said. "They are emotionally immature individuals who never learned how to deal with reality or carry responsibility. They have deep feelings of inferiority. They grew up with a fantastic lack of love, of a sense of belonging, of direction, and of education. They are lazy. They have deep sexual problems and guilt feelings. They've grown up seeing confusion and dishonesty all around them. They see Mom and Dad and other adults aren't 'put together'—and they play on this."

At Daytop these young people go through the growing-up process.

The community is their home; the other residents are their brothers and sisters. The director—himself an ex-addict who went through the program—is their "parent." The home is operated with absolute strictness but with open and generous expressions of warm concern and love.

They learn responsibility by carrying out "job functions" which can range from mopping floors and feeding pets to being chief expeditor and coordinating the movements of the entire household.

At 1 p.m. every weekday, residents attend seminars in which they discuss current events, human relations, the arts, philosophy, and other subjects in which they had never before shown interest.

One of the main goals of Daytop resi-

dents is to become people who are open and honest, people with "real feelings." They learn "the square way is the best way" but try to add to it the honesty and openness they didn't find in the square world.

Mr. Horn said a large number of Day-top graduates return to the community to work in drug-related programs. Day-top graduates have launched therapeutic programs in Chicago, Philadelphia, Massachusetts, and California.

School-agers

Recent national polls and surveys disclose that the problem of drug abuse probably exists in every junior and senior high school and college in the U. S.

Some sources say one-third of all

youthful "drug experimenters" become "regular users." Many regular users are likely to eventually become drug abusers and addicts.

What can parents and schools do to prevent drug abuse? Taking measures to stop drug traffic—and massive education programs—obviously would help. But this is not enough.

I asked Jeff Ackerman, a drug education teacher working in the pilot program in New York City for elementary grades 4-6, to describe the most important need in drug control.

He thought for a while and replied: "Teachers, parents, and all adults have to learn to be more open and honest and show more real concern and love for children and other people."

The gist of Mr. Ackerman's comment

was echoed by New York drug rehabilitation experts and ex-addicts. Indirectly, his comments point to what parents and other adults should not do.

Informal "rap sessions" and other discussions with young ex-addicts showed me two simple but very important things parents definitely shouldn't do.

They shouldn't compare a child with other children who are smarter, more athletic, or whatever. They shouldn't overprotect their children and "let them get away with murder."

"I wasn't very smart in school," Judy, a pretty woman in her early twenties, said at a rap session I attended. "My parents were always comparing me with my cousin who was smart. They'd ask why I couldn't be like her. I'd run

What are Episcopalians doing?

A survey by *The Episcopalian* indicates Episcopalians as individuals, as parishioners, and as diocesan members are deeply involved in drug preventive and rehabilitative efforts all across the United States.

Out of 92 dioceses queried, 68 responded. Of these only eight said a flat "no" to the question, "Is there a church-related drug abuse program in your diocese?" Eight other "noes" were qualified since the respondents said they had not counted "one-time" parish educational efforts, parishes involved in local ecumenical or community-sponsored programs, or diocesan contributions of money and manpower to community center efforts.

Twenty-seven dioceses reported on diocesan-sponsored programs only. Of these, 23 are in cooperation with other Churches and/or community or governmental programs. This cooperation includes initiating the activity; making a financial contribution to an established effort; providing clergy and/or lay personnel; planning and advising churches with educational and referral information; plus combinations of all these.

Fourteen dioceses reported both diocesan sponsorship and individual parish efforts. Of this group, nine reported cooperation with others by both diocese and parish. Ten dioceses had no direct diocesan involvement but had parishes actively engaged in various programs. Nine of these 10 said their parishes worked primarily with others—mostly community organizations. One reported an Episcopal high school program, one an Episcopal layman's association project.

In general if any parishes in a diocese were involved, several were. In most places programs were both preventive and rehabilitative and included crisis referral activities. Just nine

of the 60 who said they were active in this field reported preventive programs only—centering on educational and counseling efforts.

Although we didn't ask for specific details, many dioceses sent facts and figures, showing a remarkable range of activity—from parent education to drop-in centers, rap houses, halfway houses, crisis intervention centers, hospital clinics, collation of available services into brochures, and United Campus Ministry efforts. In many cases this service includes alcohol abuse prevention, too.

The Rev. Frederick J. Hanna of Maryland reports that last September the diocese ran, in conjunction with the Federal Bureau of Narcotics and Dangerous Drugs, a special training session for clergy only.

Mr. Hanna has had vast experience in this field (see *The Episcopalian, March, 1969*). He says, "We're all groping for some answers. All too often we fall into the pit my drug abusers fall into—of looking for instant answers. There just aren't any. . . . I have some strong feelings. . . about the need for government, social agencies, and Churches to work together on this."

Many experienced people from other jurisdictions echoed his statements.

—Martha Moscrop

[Those who want additional information on what Episcopalians are doing about drug abuse may write *The Episcopalian* for a mimeographed list of agencies and addresses with a brief description of the kinds of programs each is doing. Please send a stamped, self-addressed envelope to *The Episcopalian*, Dept. DG, 1930 Chestnut St., Philadelphia, Pa. 19103.]



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and cry and think, "Why can't I be like
her?" I thought I was trying just as hard
as she was, but I could never get good
marks like her.

"I was the good girl—she was the one
who always was getting into trouble.
But my parents never talked about that.
All they could think about was, "Why
can't you be smart like her?" "

On the other hand Brenda, now
19, was a high school honor student un-
til she started using drugs and later
dropped out. She wanted to be accepted
by her older sister's group—drug users
and high school dropouts.

"I never had any real problems to
speak of," she said. "My parents and I
got along fine, and we had all the mate-
rial things. But my mother was so afraid
of everything, afraid of my getting hurt.
And I was their darling, perfect daugh-
ter who could never do anything wrong.

"When something did go wrong,
they'd cover up for me, make excuses.
Even when I started using drugs and the
whole neighborhood knew about it and
told my parents, still they wouldn't be-
lieve it. It was like they really didn't
care about knowing the real me."

Former addicts and officials con-
tinually stress the importance of adults'
accepting the child for "what he is and
can become and encouraging the good
which is in him."

Also stressed is the need for parents
and adults to set themselves as models,
to show by example the values by which
young people should really live.

"Being a parent is a tremendous re-
sponsibility and requires a fantastic
amount of giving," said Frank Horn, of
Daytop Village. "People who aren't will-
ing to give the necessary time and atten-
tion to their children shouldn't have
children."

Drug experts say whether a person
will turn to drugs depends to a large de-
gree on his inner strength—which in-
cludes his ability to rise above the pet-
tiness of the everyday world and have
the self-confidence to go by "what his
own heart and mind tell him is right" re-
gardless of what his friends say.

They say the responsibility of adults
—and society in general—is to give
the necessary support and guidance so
young people can develop this internal
energy and strength. ◀

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Cynthia Wedel:
President-at-Large

Continued from page 13

asking her audience not to fear change, "God is at work in the world. In preparation for the current uncertainties God, at the turn of the century, began calling His Church back together again. He made up His mind this was the way the Church could serve the world. God has something in mind for His Church. He never lets us see. He expects us to go with Him, take the next step, and He'll let us see when it's time."

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Occasionally a situation stops her short. "The Middle East issue has stymied me. I believe strongly in creative conflict, but both sides have taken such absolute stands it's impossible. Neither side believes the other. It's been my biggest frustration."

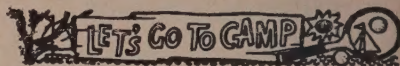
She never gives up. Not upset about criticism of the National Council of Churches' policies, she cites its successes in the areas of world relief; overseas ministry, which takes about 60 percent of the National Council's budget; and Christian education, the second biggest amount—all subjects which rarely receive press coverage.

"I'm not upset about criticism. . . . I've been active in the NCC from its beginning, and we've always been under attack. Originally it was from conservatives. In 1967 we started getting attacked from the other side—called 'too institutional, too stuffy.' But a Church not serving God just isn't God's. We have increasing numbers of allies now. Policy statements on medicare, China, welfare reform were excoriated in the 1950's. . . and now even the Republican Party accepts them!"

In August, 1955, Caroline Rakestraw, now executive director of the Episcopal Radio-TV Foundation, Atlanta, Georgia, introduced Dr. Wedel: "Cynthia Wedel has done everything that's worthwhile, world without end, amen."

True enough, but Cynthia Wedel was just beginning her journey in 1955. She had not yet begun to fight. Nor has she yet.

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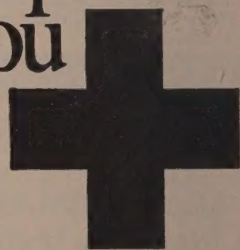
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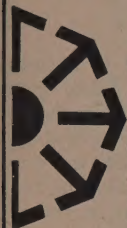
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Exchange

The EXCHANGE section of *The Episcopalian* includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

...AND MANY, MANY MORE

Forty years ago the first copy of the *Historical Magazine of the Protestant Episcopal Church* was hailed by the Presiding Bishop as a publication that "will be of inestimable value to the Church in America and I believe the whole Anglican Communion. . . ." The anniversary issue, published in March, pays tribute to the farsighted people who launched the publication and highlights its history.

The *Historical Magazine* is a veritable library of Church history and is circulated internationally.

For a subscription to the *Historical Magazine*, which is included with Church Historical Society membership at \$8 per year, write to the Church Historical Society, P.O. Box 2247, Austin, Texas 78767.

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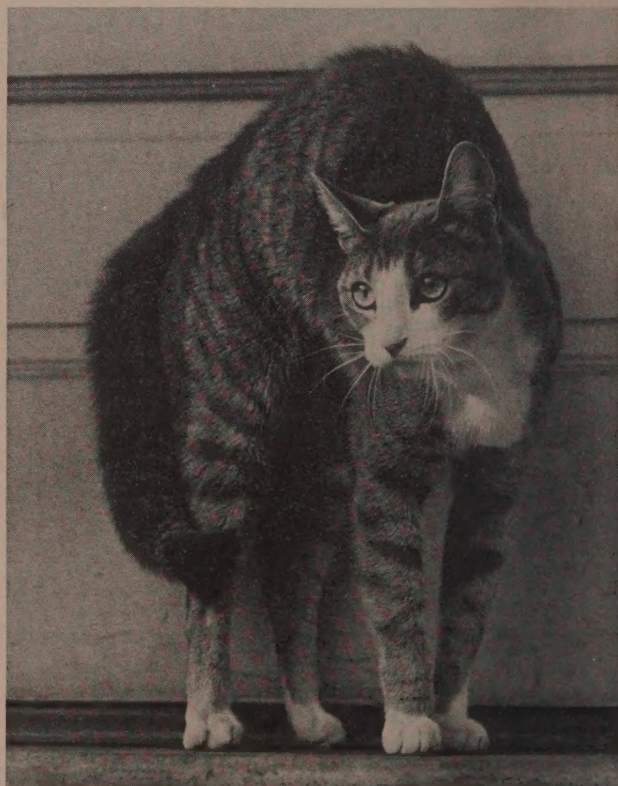
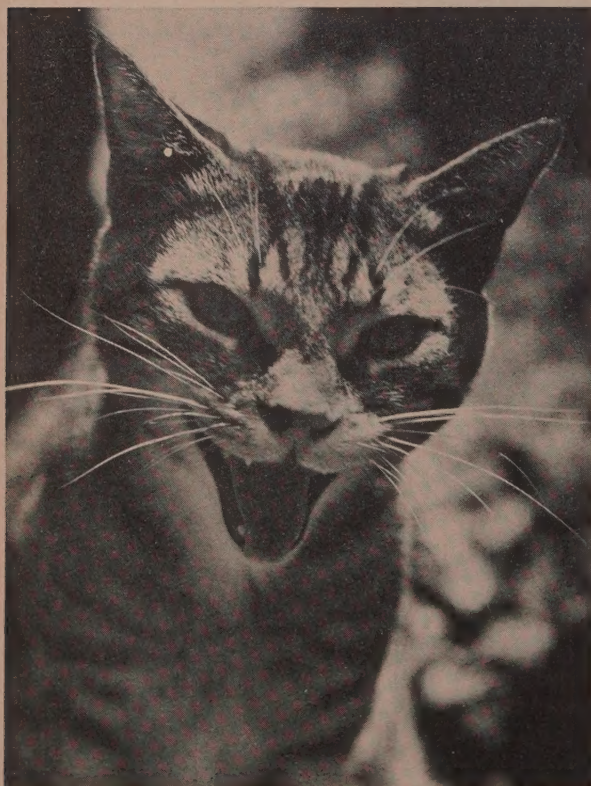
WHERE, OH, WHERE

Mr. Hal Harter would like to obtain a copy of the record album, *Music of the Liturgy in English According to the Use of the Protestant Episcopal Church*. It is on the Columbia label and was done by students of General Theological Seminary. If you know where a copy is available, please write to him at Sigma Pi Fraternity House, 1919 Robbins Pl., Austin, Texas 78705.

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